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THE APOSTLES' CREED.*

Having in the former chapter spoken concerning our faith in God the Father; in this I come to consider in part, of that which relates unto the Son: the beginning whereof is, "and in Jesus Christ;" wherein the first thing observable is, that the Nicene and more ancient Greek creeds read, "and in one Jesus Christ;" putting an emphatical force and energy upon the term One; as in one of the creeds of Irenæus, the Christian faith is not only terminated upon one God the Father, but also upon one Jesus Christ; and where the said Father exhorts his readers to a firm adherence under the faith, which the church received from the apostles, and distributes to her children, this is one article thereof, that there "is but one Christ the Son of God:" which particular emphasis in the oriental creeds, was long ago remarked by Ruffinus, who assures us, "that as they did all read in one God the Father Almighty, so also in one Lord Jesus Christ, in conformity, as he thinks, to the authority of St. Paul, that there is but one Lord and one God."

But, as I conceive a more probable account of this emphatical expression may be fetched from the blasphemous and horrid imaginations of the Gnostics, Cerinthians, and others, who by dividing Christ from Jesus, denied the unity of our Saviour's person; concerning the former of which heretics, Irenæus writes, "that they did not only endeavor to withdraw persons from their faith in one God the Father Almighty, but also from their faith in one Lord Jesus Christ," by separating Jesus from Christ, affirming them to be two distinct and different persons, and not one Christ Jesus, as the creed declares.

The general opinion of the Gnostics relating to this matter, seems to have been this, "that Christ was the son of their Creator whom they termed Demiurgus;" from whom he derived an animal life, as from his Grandmother Achamoth he received a spiritual one; that he passed through the Virgin Mary as water through a pipe; and that at his baptism, Jesus who lived with the thirty Æons within the Pleroma, descended into him in the form of a dove, and continued with him till his passion, when the said Jesus left Christ, and returned back to the Pleroma in an invisible and incomprehensible manner.

The blasphemies of Valentinus, a principal leader amongst the Gnostics, respecting this particular, are thus briefly expressed by Theodoret, that he asserted, "that the only begotten was one, and the word another; that there was one Christ within the plenitude, and another Jesus; and again one Christ without the plenitude; affirming moreover, that Jesus was incarnated, but putting on the Christ that was without, and assuming unto himself a body of an animal substance: thus making Jesus and Christ to be two different persons. Which heresy was hatched before his time, inasmuch as we find it ascribed to Cerinthus, who affirmed Jesus to be a mere man, "the son of Joseph and Mary, into whom Christ descended after baptism, in the shape of a dove, from that principality which is above all, and then revealed the unknown father, and wrought miracles; but in the end, Christ fled from Jesus, and Jesus suffered and rose again, whilst Christ remained impassible, being spiritual." Against which error of Cerinthus, Irenæus assures us, "St. John levelled his gospel persuading them, that it was not as they said, that there was one Jesus the son of the Creator, and another Christ, who came from the Pleroma, who remaining impassible, descended into the aforesaid Jesus, the son of the Creator, and afterwards returned back to Pleroma again."

Now if St. John designed his gospel for the confutation of this heresy, it is no wonder that the Church in her most early days inserted in the rule of faith a proper antidote there against, requiring all her sons to believe in one Jesus Christ, which was a direct contradiction to all the forementioned heresies; for, as Irenæus well reasons, "if these figments should be admitted, it would necessarily follow, that there are two Christs; for, if one suffers, whilst the other is incapable thereof, and one is born, whilst the other descends into him so born, and afterwards leaves him, it is most certain that they are not one, but two; which division and separation of our Saviour's person is such an intolerable blasphemy, that as the said father writes, "Christ Jesus shall judge the Valentinians for it, when he shall come to judge the world."

But, though the Eastern creeds did read in "one Jesus Christ," yet in the West, where the churches were not so much infested and ravaged by the Gnostics, the creed, as our present one doth, expressed this article without the addition of the term "one," saying, "and in Jesus Christ, his only Son our Lord," &c. In which words, our faith is declared in the Son of God; wherein we have him first described by his name Jesus; and then by his office, that he is Christ: and afterwards by his natures both divine and human, with several acts belonging thereunto: unto each of which I shall speak in their respective order.

And first of all, by the word Jesus, I suppose the designed sense thereof to have been no other than this, that hereby we must profess our belief, that without question or dispute there really was such a man living in the world as was called Jesus, or Jesus of Nazareth, to distinguish him from others of the same name; for it must be observed, that Jesus was a proper name, attributed and given unto others besides our Saviour: [Heb. iv. 8.] "as Joshua the son of Nun was called Jesus;" and besides him, we read [Colloss. iv. 11.] "of Jesus who was called Justus," and [Acts xiii. 6.] "of Barjesus, or the son of Jesus;" it being an usual name amongst the Jews, and like unto other names, imposed upon children at their circumcision: according to which St. Jerome tells us concerning our Saviour, "that as Christ was his common name denoting dignity, so Jesus was his proper name, by which," as Lactantius writes, "he was called amongst men."

As for the exact time when this Jesus lived here on earth, it is not mentioned in this part of the creed, seeing in another part it is declared to have been in the days of Pontius Pilate; neither indeed was it necessary to be here expressed, since this article being co-eval with Christianity, it was a thing then universally known and owned by all, as might easily be proved both from Pagan and Jewish writers there was such a man as Jesus of Nazareth, who preached an heavenly and divine doctrine, and confirmed it both by an exemplary life and undeniable miracles; wherefore the bare existence of such a man was sufficient to be expressed, whose name, Jesus, was principally inserted in the creed, and by consequence, chiefly to be considered, for no other reason than as it related, to the following word Christ, and in Jesus Christ; the intended meaning whereof was this, that the man called Jesus, who lived at Nazareth, is Christ; that is, the Messias, or the annointed of God; that very person, who was designed and appointed by him to be the instructor, king, and Saviour of mankind: the declaration whereof at baptism, was required from the very foundation of Christianity, seeing it is that on which our whole religion depends, and what was most violently assaulted by the Jews, out of whom the first converts were made.

St. John relates concerning the fury and malice of the Jews, that they had agreed, that if any man did confess that this Jesus was the Christ, he should be put out of the synagogue, that is, be excommunicated; in which hatred against the person and name of Jesus, the successors of those blind and enraged zealots have obstinately continued to this very day. They universally expected indeed about that time the coming of the Messias; but they imagined, that it should be in worldly pomp and splendor, that his salvation should be temporal and earthly, he should appear in a state of grandeur and majesty, and advance them to a suitable condition of magnificence and terrestial greatness: wherefore, when quite contrary to all their imaginations, they beheld our Jesus to be in mean and despised circumstance, an inhabitant, and as they believed, born in the contemptible town of Nazareth, from whence no good could come, attended only by a few despicable and unlearned fishermen, laboring under penury and want and living in an universal contempt; they were scandalized thereat, and could not brookt his Jesus for their Christ, or Messias, who was so directly contrary to the gaudy conceits they had entertained of him, which is an open denial and total subversion of the whole gospel; for if this Jesus be not Christ, our religion, as was hinted before, is vain and false: the very basis and foundation of the whole body of Christianity is, that Jesus of Nazareth is the Christ, or the Messias; wherefore from the first preaching of the gospel, the belief of his being the Messias or Christ, was always required at baptism; as is farther evident from the exhortation of St. Peter to the convinced Jews, [Acts ii. 38.] "to be baptised every one of them in the name of Jesus Christ," for the remission of sins: and from his [Acts x. 48.] "baptizing Cornelius, and his friends, for the same intent, in the name of the Lord;" where, seeing they were baptized in the name of Jesus Christ for the remission of sins, it is most apparent that they must necessarily yield their assent to this proposition, that Jesus was the Christ, who had procured pardon and forgiveness for them.

In the confession also of the [Acts viii. 37.] Eunuch, which he made antecedent to his baptism there is included an acknowledgement of this necessary truth, that Jesus is the Saviour of the world; as Irenæus writes concerning him, "that he had been forehanded catechised by the prophets, concerning God the Father; and that he only lacked to be instructed in the coming of the Son of God, which was now done by Philip, who easily persuaded him, that he was Jesus Christ who was crucified under Pontius Pilate; which method was also observed by the apostles, who in their sermons to the Jews did principally shew them, that that Jesus who was crucified, was the Christ the Son of the living God." Wherefore, when we repeat these words in the creed, "in Jesus Christ," we thereby declare our sincere and unfeigned belief, that that man who was called Jesus of Nazareth is the Christ: which word signifies in Greek *Anointed*, as *Messias* doth in Hebrew also. I might hence take an occasion to enlarge on the use and end of unction among the Jews, and on the analogy that is between it and that of our Saviour; but this being not so pertinent to my present design, and it having been already largely handled by others, I shall only briefly mention so much thereof, as will be necessary to render this treatise complete and entire.

In the kingdom of Israel therefore, this ceremony of unction was used to design the consecration, dedication, or appointment of any person or thing to any particular act or office; and especially, it was employed in the vocation, consecration, and inauguration of their prophets, priests, and kings; as [I. Kings xix. 16.] "Elisha was anointed to be a prophet by Elijah; and [Lev. iv. 3.] "the Levitical Law prescribes unction to every high priest, at his investiture in his office; and [I. Kings i. 39.] "Zadok the priest inaugurated Solomon in his kingdom, by anointing him with oil." Now in allusion hereunto, our Saviour is said to be anointed by a spiritual unction being set apart, consecrated, and dedicated thereby to be a great prophet, an high priest, and an universal king; in a most eminent manner uniting in himself the three offices viz. prophetical, sacerdotal, and regal, which were divided in the Jewish administration, as Petrus Chrysologus remarks in his exposition thereof, "that Jesus was called Christ from anointing; because, that unction which formerly by a figure ran upon kings, prophets, and priests, the divine spirit poured with a perfect plenitude on this king of kings, priest of priests, and prophet of prophets.

As for the manner of our Lord and Saviour's unction, it cannot be supposed to have been by real and material oil, but it must be understood of a spiritual and divine operation. Athanasius observing the several resemblances and parallels that are betwixt David and Christ, in every one whereof the latter hath the pre-eminency, mentions this for one: "David," saith he, "was anointed with material oil; but the manner of our Saviour's anointing is thus described in the 45th Psalm, "Thy throne, O God, is for ever and ever; a right sceptre is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows:" where it is said with the oil of gladness, lest by the word anointing we should apprehend an equality between them: David and Christ were both anointed, but the one was anointed by man, and the other by the Father; which unction is ineffable, and the manner thereof incomprehensible: wherefore the Psalmist styles it, the oil of gladness above thy fellows: for although both are alike anointed, yet their unction is not of equal worth and dignity, for, as Christ retains the parallel, so also he conserves the pre-eminency."

He who anointed our Saviour was God the Father; and the oil with which he performed it, was the Holy Ghost: "In the word Christ," saith Irenæus, "there is undertood the anointer, the anointed, and the unction; the anointer is the Father, the anointed is the Son, and the unction is in the Spirit;" as he saith by the prophet Isaiah, "the Spirit of the Lord is upon me, because he anointed me signifying the Father who anointeth, the Son who was anointed, and the spirit who is the oil:" which oil was chiefly poured upon him at his conception and baptism; and, as Origen observes, "is to be referred to his human nature," in which he was anointed by God to be both Lord and Saviour.

* From "The History of the Apostles' Creed; with Critical Observations on its Several Articles. By Sir Peter King, the First American Edition. Elizabethtown, New-Jersey: Printed and Published by John Woods, 1804.

Communications.

For the Churchman.

ECCLESIOLOGY IN MASSACHUSETTS.

Mr. Editor,—Had "W. S. B." stated in the Evergreen that the illustrations there given were *both* from churches in Massachusetts, the heading of my former communication would undoubtedly have been different. As that fact was mentioned in regard only to one of them, and as the article appeared in a Connecticut periodical, I was led to give more credit to the diocese in question than was her due. Having since learned that the article itself was the production of a Massachusetts pen, and that both the churches illustrated are in the same diocese, it is very gratifying to be able to think that the *Christian Witness* is not a fair specimen of the ecclesiological knowledge of the diocese of which it is the organ. If that journal values its reputation, it will do well hereafter to consult "W. S. B." rather than speak without prompting on certain points.

As the dimensions of neither church were given in the Evergreen article, "W. S. B.'s" first question may seem rather hard. But in my opinion, the essentiality of a south porch does not depend at all on the size of the church. A side porch, whether north or south, is an essential feature in a Pointed church. It is more essential than a tower;—quite as much so as a vestry. Let us examine the facts of the case.

Wilcote Church, Oxfordshire, has a nave 31 feet 8 inches by 19 feet 3 inches:—a small church, and yet there is a porch 8 ft. by 6 ft. square. Noke Church has a nave 36 ft. by 16 ft., and a south porch. Oddington, nave 46 ft. by 21 ft. 7 in., and south porch. Caversfield, nave 30 ft. by 13 ft. 9 in., and a north porch. Forest Hill, nave 37 ft. by 19 ft., and south porch. Sandford, nave 31 ft. 10, by 15 ft. 10, and south porch. (A. D. 1652.)

The churches referred to are all ancient churches in the neighborhood of Oxford, and give an idea of the evidence which could be brought in favor of side porches to small churches. "W. S. B.'s" churches can hardly be smaller than some of them.

But "W. S. B." objects that my suggestion would diminish the apparent length of the church. I cannot think that any thing would be lost by it, but on the contrary much gained in effect. I would by no means give to the porch a wrong position in order to increase the *apparent* length. Such a course seems to me to be losing sight of the first great principle in Pointed Architecture, Reality. Is the church of proper proportions? Be then satisfied with its *real* length. But do not transgress fundamental rules in order to gain the semblance of what might have been had in reality. A church, to accommodate 260 persons, should have some such dimensions as 63 feet by 23:—when the chancel is added it will hardly be necessary to increase the apparent length of such a building. Besides, in a church justly proportioned, if the length has actually a fair relation to the breadth and height, one cannot be altered in seeming without affecting the others.

What is the effect of the present arrangement? Clearly, it is nearly identical with the commonplace "both-sides-alike" style of building, latterly it is glad to find going into disuse. We have in "W. S. B.'s" first illustration a rectangular nave terminated at one end by a rectangular chancel, at the other by a rectangular porch. The latter appears to be quite as large as the former:—of course there is a difference in size, but the two elevations are so much alike that one does not easily in the engraving distinguish which is the chancel. There is an uncomfortable look of uniformity here,—the one seems to have been put on to balance the other—in fine, the obvious result of the arrangement is a confusion of two parts of the building, than which no two should be more carefully distinguished. Then the sides must present a very monotonous appearance:—both flank elevations must be identical, the same smooth succession of wall and window on each side. One great beauty in the use of a south porch is the diversity which it creates. Each view of a church whether front, side, or rear, will be a different elevation, and we should have four instead of two. But here are two elevations only,—when one side has been seen, or one end, there will be nothing more to see in that opposite. Now the simple removal of the present western porch to the south side would break up the uniformity of that elevation, would give the north side a character of its own, and would give the west end a much improved appearance.

It may be questioned whether the west porch adds to the height of the elevation. Its gable being lower than that of the nave, draws the eye down, as it were. Its effect is the same as that of a chancel which is understood to mean a lower building than the nave, and which therefore leaves on the mind the idea of inferiority. It leads us downwards not upwards. Breaking the entire height into stages where the eye may rest, diminishes the apparent height. Have we a simple notion of height when looking at a flight of stairs? I must think that an uninterrupted perpendicular from the ground to the ridge would have looked higher than the present intervening *step* of a porch.

"W. S. B.'s" next question as to the desirableness of tablets for the Decalogue, etc., requires a fuller answer than would be practicable at present. I will content myself with a few statements of the reasons why I utterly dislike the whole thing.

First, so far as I know they have no authority whatever in a Pointed Church. That is, no example has been pointed out of this mode of decorating the east end of a chancel, as old as the churches which we try to reproduce. When any is shown, this objection will be abandoned. Until then I should no more consent to their use than to that of hanging paper. They are without authority,—a mere modern intrusion.

Secondly, we are under no obligation to continue the custom. It is a custom merely, and one of not so much extent as the meeting-house style of building churches. If we can forsake that, we are equally at liberty to forsake this. When they are set up in England, it is in compliance with the 82d Canon which enjoins "that the Ten Commandments be set up on the east end of every church and chapel where the people may best see and read the same." But, of course, we are not in the least bound by this.

Thirdly, if they are set up at all, it is likely that they are set up to be read. But if a chancel is of proper depth, the Decalogue back of the altar will be illegible, except by the aid of a telescope or opera-glass. If they cannot be read, why are they there?

Fourthly, it is probable that the Canon, *from which only* originated the custom so slavishly adhered to, had but a temporary reference as many others of the same Canons are allowed to have. It may have been needed once,—now every person has his Prayer Book, if he can read, if he cannot, the painted Decalogue is of no use. Once a large Bible was chained up in every church for public reading;—is this custom, quite as useful under some circumstances as the other, to be retained, now that Bibles are so common?

Fifthly. Of course if they are put up to be read by all, old people, little children, near-sighted, and uneducated, there will be an obvious necessity of refraining from flourishing letters and rubrications, and even from black-letter. It will be necessary to use Roman type,—an unmitigated anachronism. If Roman type is used and is expected to be read from 30 to 130 feet distant, a calculation as to the size of the letters would be desirable. They would probably cover the whole east wall.

Sixthly. If there is a determination to set them up, the chancel, it has been shown, is not the right place for them. To be seen by any considerable portion of the congregation they must be somewhere in the nave.

Seventhly. It is very doubtful, even under the English canon, whether they were meant to be placed in the Reredos, or to usurp its place. Some argue that the "East end of the church or chapel" means nave, chancel being the word used elsewhere and in the rubric, when that part of the edifice is meant. If the people are to "see and read the same," chancel could not have been meant; for then it would be impossible, especially in cases where the chancel is 30 or 40 feet deep. Some of the oldest remaining tables of Commandments are found in other places than the usual one now. St. Margaret's, at Cliffe, near Dover, has them over the chancel-screen blocking the head of the arch. So St. Mary's, Lambeth. Out of twenty-five churches alluded to in the Ecclesiologist, (November, 1843,) 2 have none, 5 have them north or south of the nave, 9 over the chancel-arch, 1 on the side of chancel, 1 north of chancel-aisle, 1 north of north transept, and 1 at the west end of the nave. These are said to be random instances, and show how little certainty is felt to be attainable in interpreting the Canon.

I do not, be it understood, object to the Decalogue being seen in churches, but only to the place usually given it, and to its being made essential. Now that there is no necessity for its use has been made plain. A word or two as to its position.

The usual place assigned it is over the altar, and beneath the altar-window,—the proper place for the Reredos if there is to be one. Here it either takes the place of all other decorations or is accommodated with two or more divisions of the Reredos. This we believe to be entirely without precedent, and a mean way of imitating the altar-screens which were so richly decorated of old.

When the Decalogue, etc. are to be set up, I should recommend, in imitation of a writer in the Ecclesiologist, that they be distempered in scrolls upon the wall, either the east wall of an aisle, or in any conspicuous part of the nave. They will thus be more legible, and may be made important aids in decorating the building. Also the absurdity of constructions to receive a writing will be avoided.

It should be remembered that the Decalogue is to be brought under the same rules with the "Scriptures" (sentences of Holy Writ) which were made use of in all periods of Pointed Architecture. They occured in every place almost except over the altar. They were painted on nave, aisle, and clerestory walls, or were carved on the beams of the roof, or on the open seats and other furniture. For the back of the altar other legitimate and more fitting decorations can be found.

I am, sir, yours, &c.,

July 31, 1846. CAMDEN.

For the Churchman.

"*A few thoughts concerning the Theories of High Churchmen and Tractarians, with reason for submitting to the Holy See. By* N. A. HEWITT." Charleston, S. C. Pp. 38.

The above title tells the writer's story, and we have in this pamphlet his reasons for the step he has taken. What he has here written will probably have the effect of relieving the apprehension of those to whom his determination seemed "not to have been more connected with the rational nature or with any inquiry into the subject than if he had *that*, which was by them considered the only sufficient excuse for deserting from the Church to the idolatrous Roman schism, insanity."—*True Catholic.*

Indeed the production is more than usually able, and remarkably so for so young a person as Mr. H. is understood to be.

The tone of this pamphlet must likewise be considered gratifying, it is at once gentle and firm; it is rather in expostulation than in bitterness that he alludes to the charges of "sinfulness," "apostacy," and even "insanity," which have been advanced against those, once loved and revered, whose conscientious comparison of the theologies of differing saints of the Roman and Anglican communions has led them to give a preference to the creed of the former.

The temper and ability which Mr. H. has displayed entitled his argument to a careful consideration; and some may think to a formal reply. To this character the remarks which follow do not aspire, as they are intended only to touch a few of the points which the discussion embraces, and moreover it is the diocese of which this gentleman was lately a member from which men will naturally look for a refutation of the error which has been in such strong language denounced.

The pamphlet before us exhibits a great profusion in its reasonings; the writer heaps argument upon argument as if he would smother the proposition which he aims at destroying. A striking example of his method is the treatment which he bestows upon the test of Catholicity, assigned by Mr. Palmer and Mr. Sewell as the plain obvious rule by which the Anglican Church can be determined to be Catholic in preference to the Roman. It is maintained by them that the faith once delivered to the saints is the note of a true Church; that a Church which professes to maintain this faith, whole and undefiled, is to be credited rather than a Church like the Roman, which confesses to have altered it in the transmission. To this argument the author objects that the claim of a certain character, e. g., of being a faithful witness to and tradition of apostolic doctrine—is no prima facie proof that the claim is valid:—again, that this claim is superseded by a higher claim on the part of Rome, viz., that of infallibility;—again, that this rule is not the practical ancient rule;—again, that it may be retorted upon the Anglican Church by heretics;—again, that it does not tell against the Church of Rome, since she does not allow that she has altered the Primitive Creed, "nor does it tell in favor of the Anglican Church," which does not profess to have transmitted the Primitive Creed unaltered, for she imposes the "filioque" *added* by the Pope to the Creed of Constantinople, which is regarded by her advocates as the unalterable symbol of the Catholic faith. We do not desire to discuss this question, and we are giving only the author's positions, not his proofs. We are concerned only now with the fact that those proofs being good, the proposition recieves some five or six apparent deathblows; under no possible circumstances can it be true; the test is a new one—the claim is nothing worth;—and if it were, it is covered by another; the argument is suicidal; it does not touch those against whom it is aimed, but rebounds into the camp from whence it came forth, and there it scatters death.

The author is undoubtedly fertile in his resources, but is there not another reflection which is suggested by the course which his reasoning has taken? Does not one feel that in the multiplicity of reasonings some are likely to be false? Does it not strike one as antecedently improbable that a proposition put forth by men of ability should be open to refutation on so many sides? That the test which they advance should not only be worthless in itself, but *applying* neither in their favor nor against their antagonists? Such a case is possible, though not probable—more likely is it that some of the objections are mere sophistries, as in this instance; for of course it is sheer extravagance to exclude the Anglican Church from any benefit of the rule because she has altered the Creed by the insertion of the "filioque," whilst at the same time the rule is not made to tell against the Romanists, notwithstanding their addition of the "filioque," and of an infinity of dogmas besides. He whose reasonings lead him thus to results which are improbable, has need to doubt those reasonings, at least in part. Though he can see no flaw, he should have his misgivings. Again, let it be considered that he who can accumulate reasonings can argue on both sides of a question, whilst others find their arguments tending one way, and their inclinations another—he will not be at loss for arguments to sustain his inclinations. There are persons therefore to whom great reasoning powers are a trial and temptation. In times of moodiness and melancholy, when men give themselves up very much to the guidance of their feelings,—and those unhealthy feelings—such persons are in danger of entering upon courses of which their sober judgment has heretofore disapproved; with them, if there be the will there will be a way; they will have reasonings at command to support the conclusions to which their feelings have prompted them; and it matters not how improbable those conclusions are. All persons incur, in a greater or less degree, a risk of this kind—every one is conscious of the change in his opinions which a change in these feelings produces; to give extreme instances; how much do anger, and jealousy, and sickness affect a man's estimate of things. And to this danger some are peculiarly exposed—men of great reasoning powers, as we have said,—and again those who are melancholy, desponding and nervous. Now such persons have need to be very cautious with themselves, to test the reality and healthfulness of their feelings by change of scene and companionship; to give themselves full time before coming to a determination. It is known that a celebrated English divine who has lately entered the Romish communion, gave advice to a young friend who was desirous of taking that step several years ago, to give himself a trial of at least two years, and he himself is reported to have deliberated four years previous to his change. And especially is sickness no time for great purposes, for decisions of that kind, which cannot be rightly made without much thought and study. Men are careful to write out in health their wills concerning the distribution of their property after death, for this reason, among others, that the weakness of mind and nervousness of body which accompany disease are likely to warp the judgment; how unfitted then is the sick chamber for the solution of that question about which, for three hundred years, the saints of Christ have not been able to agree. Under the influence of the feverishness of "an illness thought to be dangerous" (the case which the author describes as his own) and excited by the spirit of misgiving and fear which so often accompany the thought of death, it is not surprising that the anathemas of Trent should have presented themselves with a power compelling his submission.

What would have been the result, had his deliberation of a "*few months*" been extended to a few years; had he communicated his difficulties in season to him whom he was bound to "obey," and "whose faith to *follow*"—had he given himself the opportunity of testing the healthiness of the fears and promptings he felt within him by intercourse with those friends who sympathized with him in feelings and opinions, one cannot determine but there is reason to think that it would have been different. Let it be known that there are those amongst us who have had their misgivings and doubts, to the extent even of thinking that Christ was not present at the altar which our mother has erected in His love; it was a feeling, a temptation; it has passed away, and they drawing near in *faith* do now taste and see how gracious the Lord is.

Whatever may have been the impropriety of the line of conduct pursued by Mr. H., his arguments, of course, are not thereby destroyed; they rest on their own merits, and we proceed to consider them; premising that we have no expectation of being able to prove that the difficulties which he suggests are utterly void; but we hope to show that they are not quite so great as he thinks them, nor without counterpart in the Romish system. The truth is always beset with difficulties, for moral questions do not admit of demonstration; the conflict of truth and error is a contest of probabilities, on either side, and it is the trial of man's faith to believe in the face of difficulties. Let us see what these are in the present case.

It is contended that "a plain practical rule is necessary by which to know among all societies, the one, only Church of the only Son of God." This rule is "given by S. Cyril, in the fourth century, and by the Fathers generally. If thou art sojourning in any city, inquire not simply where the Lord's house is . . . . nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the Mother of us all, which is the spouse of our Lord Jesus Christ." And a quotation from S. Augustine follows to the same effect. In applying this rule, the writer calls our notice to the fact that our Church has not only not taken to herself the name of Catholic—but has expunged the word from several parts of the Prayer Book, and has chosen to designate herself by the title of "Protestant," a title which immediately connects her with that religious principle, which "within the last three centuries has shown itself on the surface of Christendom, mighty and wide-spreading in its influence, considered by its friends as a harbinger of a new era, and by both friends and enemies as hostile to the ancient Church and her religion."

The argument derived from names does not affect some persons, but there are others with whom it has great weight, and it deserves therefore to be met.

The adoption of the title, Protestant, is no argument against the Catholicity of the Church, unless the terms Protestant and Catholic are necessarily and always antagonistical. Now it is obvious to remark that the word Protestantism is used in two different senses. In the one case it indicates a positive principle, of which "self," and "will" are the bases, and which is in truth "hostile to the ancient Church;" and to this, for the sake of distinction, the name of *ultra*-Protestantism and Puritanism has been of late years assigned. On the other hand, Protestantism proper is simply a dissent from, a protest against, certain views held or supposed to be held by the Church of Rome;—and of course, to assume that the adoption of this name in this sense is incompatible with Catholicity, is to assume the very point at issue. That our Church does not intend to class herself with the Ultra-Protestant sects, is evident from the position she has taken—she will not associate with them for Christian objects—she holds no intercourse or communion with them—she does not recognize their priesthood;—it is evident also from the Book of Common Prayer, the only formulary which she put forth at the time she designated herself by this title, and the *only* formulary to which she now requires conformity; the Book of Common Prayer (as distinct from the Articles) *by confession* contains only Catholic and ancient doctrine;—it is evident further from the acknowledgment of Ultra-Protestants themselves—what the Brownists and Puritans of old objected to the English Church, is now urged against our communion by their descendants; "not a party in the Episcopal Church, but the Episcopal Church itself is unevangelical"—"the soul-destroying heresy of Baptismal Regeneration"—"the figment of Apostolic succession," are common places at the Broadway Tabernacle.

The changing of the word "Catholic," for its equivalent, "Universal," in some parts of the service, is surely no witness against us; it is an instance of bad taste, that is all. If such arguments are to avail, then have we denied our Lord also, for in the Confession we have rejected the name "Jesu," to replace it by "Jesus." If the word Catholic was omitted in those services where there was no profession of faith, its retention in the Creed was sufficient to show that our Church considered herself part of the "Holy Catholic Church."

It is not by looking at names that we shall arrive at any satisfactory result; the English Church has never called herself "Protestant"—the Scottish Church expressly styles herself "Catholic," and these communions are evidently in the same category with our own. A conventional name is therefore no test. Let us look at deeds.

It is a matter of history that the Reformation was *forced* upon the people of England, and the Church *made* to assume a Protestant *aspect*, by the power of the *civil* rulers—a power as external to the Church, as is the hand which bends a bow. But would you know if that bow is still elastic, see if its tendency is to return to its first position. Would you know if the Anglican communion be inhabited by the Spirit of the Ancient Church, or the Spirit of Protestantism, by Christ or Anti-Christ, mark which way its movements have been.

Now it is acknowledged by those who have studied this point, that every revision of the Liturgy since the day of Edward, has left the Church in a more Catholic position. It is notorious that as soon as the first effects of the Reformation had passed away, the theology of the Church took a Catholic direction; then rose up the power of the sword under the Puritans to crush the Church, because of her Catholic doctrines and her Catholic doctors, which and whom they termed Anti-Christian. As soon as the Puritan wave had passed over, the Church was found speaking more boldly than ever in behalf of Catholic dogmas and usages, (as any one may see who will be at pains to consult the record of the proceedings of the Savoy Conference.) Again, the civil authority opposed her, and under William of Orange expelled seven hundred of her most Catholic sons; but notwithstanding this blow, which the Church long felt, (and all the more because it occurred just before that period of religious stagnation, during which the French Church rotted almost to the core with infidelity,) the Anglican communion has again shown who He is who dwells within her; in a happier day than ever before, her children have again come forward to assert her claims to Catholicity, and to prove by their life and doctrine that they are worthy to be numbered with Cyprian and Augustine of old. And the Church has thus blossomed again and again, notwithstanding the malice of her worldly enemies; the powers of earth have not prevailed to quench the Spirit of God.

In this country the Church was freer from *secular* tyranny; and if at the first her steps were tottering, as of a man newly released from chains; if, owing to the manner in which, in one way and another, she had been here degraded, her first impulses were not steadily and unhesitatingly onward, yet it cannot be denied that all her subsequent movements have shown that it is no Puritan spirit which is her life. The addition of the oblation to the communion service, and the abolition of the subscription to the Thirty-Nine Articles were things gained at the first, and since then we have had the Consecration and Institution Offices, than which nothing could be more Catholic. But what is most to be noticed, is the wonderful change in the theology and temper of our people; well may the author say, that the tone of the preface to the Prayer Book (a document of no authority of course) is in "strange contrast with the stern and exalted language now used by Episcopalian writers." By the confession of all, we are removing year by year farther and farther from the Protestant communities, and drawing nearer and nearer to our brethren of the Catholic Church, from whom we have been so long separated. And a further progress is certain, for it must be evident to every observer, that sooner or later, those who deny the sacramental and other doctrines of the Prayer Book, will find themselves more at home in other bodies; and when the Puritan leaven is ejected, Catholic doctrine will be the sole food of our people, and Catholic union the desire of all hearts. With signs of life and future prospects like these, let it not shock us that we bear a name which, though it may be misunderstood, does in truth merely express our position in the Catholic world, a position, viz., of dissent from the Church of Rome, a position, painful as it is, which it is ours to hold in common with the Church of Cyprian, martyr and saint.

COLUMBA.

For the Churchman.

PRAYER FOR THE DEPARTED.

Mr. Editor,—As little as any of your correspondents would I promote a controversy on this subject; but when I see the affirmative not unfrequently assumed in a periodical which I greatly esteem, I cannot think the responsibility of a few words in the negative lies with me. Neither can I see any objection to my replying to the strictures on my late piece.

The final test is SCRIPTURE; and to that I confined the argument; adverting in a P. S. only to the voice of the Prayer Book. On this latter point, the authorities referred to by "Contributor" and adduced by the editor, Overall, Cosin, Sparrow, Wheatly, do no more than declare their opinion that petition for the dead is included in our burial office: without proving *that* assertion, they argue merely in favor of such a petition; and this, like the private opinions of Bishop Seabury and Bishop White concerning our eucharist, amounts to little in a question concerning the meaning of the *ipsissima verba* of the prayer. —But "both the friends and enemies of the Church so understood it," says "Contributor:" the reply is—the "enemies," through a hostile motive—and the "friends" were only a portion of that class, others regarding it differently, just as befel our communion office; which facts decapitate the argument.—Then again; "that we *with* all those . . . . may have *our* perfect consummation," &c. First, as to "*with*:" it is Sunday, and one asks me, "when are you going to church," I answer, "I go *with* you;" do I mean '*and* you,' and so convey a hint to my friend not to neglect the duty?—or, I have urgent business early to-morrow morning, and I say, "I will rise *with* the sun," nay, in great anxiety I pray that I may 'rise *with* the sun;' does the language imply that I hope or pray that the sun may rise? Certainly not, that is taken for granted, and the *only* desire expressed is that I may rise at the time named. So of our burial prayer: the "perfect consummation" of departed saints is taken for granted, more absolutely than to-morrow's sunrise, and the only petition is that our "consummation" may be as theirs,—kindred with the good prayer uttered by a bad man, "Let me die the death of the righteous, and let my last end be like his." There remains, in the above passage, the word "*our*:"—this *may* have for its "antecedent" both "we" and "those," but as the former (the *princeps* grammatically) suffices, reason must be shown for including the latter; and this cannot be done without assuming the doctrine (or opinion) of prayer for the dead.—Yet further, pleads "Contributor,"—"we with them" implies "they with us:" by no means, I think; "we will go with you, for we have heard that God is with you," does not signify 'you will go with us,' though both are to go to Christ; "that they may be with me where I am," was not a prayer that He might be with them. The phrase, to secure the ground debated, should be "we AND all those who are departed, &c." As it stands, it can only be *begged* into such a meaning. And as explicit prayer for the departed was ejected from our liturgy, it is not fair to seek eleemosynary support in language not explicit. The act of ejection was unequivocal; and it left in the Prayer Book nothing unequivocal in favor of the practice renounced.

I am sorry my P. S. has required more than a *minimum* of space for its defence; but so much of a rejoinder seemed unavoidable.

The final test is SCRIPTURE. And "Contributor," not reproducing Onesiphorus, relies on the *one text* before advanced, "supplication for *all saints*." In reply to the inference from these words in favor of prayer for departed saints, I referred to the command to pray for "*all* MEN," as affording equal authority in behalf of the departed wicked, which is entirely passed over. I referred also to the phrase "all saints" in Philippians and Philemon, as not including the departed, which likewise are left unnoticed. Now, these untouched references leave enough for my argument: if "all saints," does not *of course* include the dead, that construction requiring to be proved instead of being itself a proof, and if "all *men*" extends prayer to the *un*righteous dead, as plainly as "all *saints*" to the spirits of the righteous,—then, (universalism not being conceded,) the position of my opponents must be far from satisfactory. But the other passages I quoted may also hold their ground. St. Paul had "*heard*" of the love of the Ephesians "unto *all* the *saints*:" had he "heard" of their love to the departed godly? a warm imagination may say 'yes;' but a cool judgment must not be blamed if it reply 'no:' fancy is no real aid to the doctrine of the communion of saints. Paul deemed himself "less than the least of *all saints*:" and so, when a college student has rated himself below all the undergraduates, we are gravely to affirm that his humility had further in view the A. B.'s and A. M.'s! That apostle prayed that the Ephesian brethren might "comprehend, with *all saints*," the breadth and length, the depth and height," of spiritual things: could he mean that they would ever on earth compare (instead of contrasting only) with "the spirits of just men made perfect" in their "comprehension" of such matters,—those in the flesh with those disembodied,—those who "knew in part" with those who (have begun to) "know even as they are known?" when, among mortals, 'eye *hath* seen, and ear *hath* heard,' I will answer this query in the affirmative.—The result is, if I mistake not, that the *one text* relied on for prayer for the departed is altogether insufficient.

If "Contributor" doubts whether the angels are called "saints," he forgets Deut. xxxiii. 2, with the texts there referred to in the margin. And if we may pray for departed saints because they have not yet their utmost happiness, we may also for the angelic "saints," who, not being omniscient, may increase in knowledge, and so may have accessions to their bliss. Both these promotions, however, are above human interposition or cognisance of any sort, being among "the secret things which belong to the Lord our God."

And if "Contributor" allows that the doctrine or opinion of Prayer for the Departed is but an "inference" from Scripture, he not only surrenders the case of Onesiphorus, and dislocates the *one text*, but makes too great a concession for so weak a cause: for what shall then put this "inference" higher than one for wicked souls? Infant baptism, with the record of "households," and the promise "to you and to your children," and the attested analogy with circumcision, has a vastly wider basis, and ranks far above a mere "inference." And the doctrine of the Trinity, with divine acts and attributes ascribed to each of the Persons, is dishonored by being named with the tenet of Prayer for the Dead. Show me one clear petition for a departed saint, and I will place it beside the prayer of St. Stephen to Christ. But scriptural "inferences" cover also ground of a different character. Men are to be finally judged "according to their works" in this life, the saints included; and in their intermediate state, all hopes we know, and all privileges *we infer*, must conform to the judgment expected; so that not only will "one star differ from another star *in glory*," but also while the "glory" is waited for: and hence we again *infer*, that to ask any important favor for an expecting spirit is (in effect) to ask that he may be put above his now settled rank among the blest; and to ask an *un*-important favor is but jejune devotion. And further: though we may pray for what will certainly come to pass, such aspirations are not (accurately speaking) prayer proper, but rather prayer reflecting comfort on the offerer and "casting his burden on the Lord." Had *such* petitions for the dead satisfied the Church, they would not have occasioned either abuse or controversy. For this transfer of our "burden" there is a general authority; but the licensed act must not be transmuted into one for which no license is given.

Only in this qualified sense, can 'interjections' for the dead be accounted the "prayer of faith." Transcending this humble limit, the supplication becomes the mere 'prayer of opinion.'

Your suggestion, good Mr. Editor, that men will find or not find prayer for the dead in our Liturgy, according to their "views," or "measure of faith," or "previous training," reminds me of an opinion I imbibed some thirty or more years ago concerning Calvinism,—that men favored or opposed it much according to their 'temperaments.' But now!—why, the New School held Calvinism but in tatters, and even the Old School have to be contented with patches of it,—the patchwork doing small credit to the "irrespective" fringe which some of our own brethren are pliant enough or obstinate enough to furnish. So will it ever prove, when 'temperament' or "views" unnerve the manly frame of TRUTH.

Your OLD FRIEND.

August 8th, 1846.

For the Churchman.

Mr. Editor,—That isolated stations in the far West should be without missionaries, does not very much surprise those who reflect upon the sparseness of the population, and consequent absence of society to enliven the few hours of leisure or relaxation allowed the laborer in these distant fields;—upon the want of churches—upon the opposition to the introduction of the Liturgy—the inconveniences, trials and hardships of a life in newly settled districts, and the many other ills, over and above the inadequacy of the support obtained, which alas! is too common a circumstance to be applied especially to the West: evils disheartening, and which, encountered at the threshhold, present a barrier requiring no little zeal and energy to overcome. But that a station, at which there is a compact population of twelve or fifteen hundred souls, not more than eight or ten days travel from one of the most populous cities—in a climate for three-fourths of the year among the most salubrious in the world —where the services of a talented clergyman of the Church are not only desired but can be duly appreciated—where, through great exertions, a congregation was duly organized some years since—where a neat stone church, *free from debt*, attests the sincerity and willingness of the people—and where the harvest truly is ripe—that such a station should for months, nay, for more than a year, be without the services of a missionary has given the writer of this unfeigned surprise.

He refers to Key West, Florida. At the time of the organization of the congregation of St. Paul's Church, in that distant island, the most southern point of the United States, and yet accessible with great ease from all quarters—Christians of all denominations waived their several preferences, and consented to the establishment of a congregation in communion with the Protestant Episcopal Church in the United States: and had the claims and circumstances of the people been duly considered, the fact would not now have to be stated, that the Baptists, Methodists, and even the *Romanists*, whose aid and co-operation formed the congregation, have been driven, through want of continued and acceptable services from missionaries of the Church, to procure ministers of their own denominations. Instead of there being but one fold and one shepherd upon the island, the time is not far distant when the greatest diversity in faith and practice will exist, unless some steps are soon taken to furnish a missionary who can heal the wounds neglect or misapprehension may have produced, and bring together again, in one, the parts which are now scattered abroad.

The object of this commudication, Mr. Editor, is to draw the attention of some one among our young clergy to this neglected spot, presuming that every information respecting the parish may be obtained at the Missionary Rooms. I cannot conclude, however, without remarking that success in such a field can only be secured by a combination of qualities which every one, I am aware, does not possess; but I am confident that there is not within the limits of the United States, a spot to which a well educated, devoted, clergyman can wend his way with greater prospects of usefulness; particularly if gentleness and conciliation are combined with the dignity and candor which should ever attend his high and holy office.

W.

For the Churchman

FOREIGN MISSIONS.

Mr. Editor,—From the Eleventh Annual Report of the Foreign Committee I make the following extract:—"It is undeniable, that throughout a very large portion of the Church, a lamentable ignorance exists with regard to our Foreign Missions." This is very true, and it is because the members of the Church will not carefully consider the *facts* connected with our Foreign Missions. Permit me to call attention to two particulars, in regard to which I apprehend "a lamentable ignorance exists." Are members of the Church aware that the salaries of the Foreign Secretary, and his assistant, and their incidental expenses of office, rent, postage, travelling expenses, &c. &c. amount to the sum of two thousand three hundred and ninety-six dollars? Are they aware that this is paid only for the service of corresponding with the missions at Athens, at Constantinople, at Africa, and at China? Let any one look at the report of the Treasurer, and he need not labor under "lamentable ignorance" of the fact, that *one twelfth part of all that is given for Foreign Missions is applied to support in New York the Secretary and his office.*

Again. "A most lamentable ignorance exists with regard" to the Mission at Athens.

If Churchmen will look at the Report on the state of the Mission, they will find the following:—

"Mr. Hill urges with great earnestness an increase of about £175 stg. to the annual appropriation to this Mission; and represents that, without this addition, the Mission schools must lose much of their present efficiency.

It is, however, out of the power of the Foreign Committee to return a favorable reply to this appeal, in the present state of their treasury. The expenditure on this Mission during the past year, according to the Treasurer's account, appears to have been $5,372 83. Of this amount, however, $1,270 were remitted on account of special contributions of the preceding year: showing an actual expenditure, for the year just ended, of $4,102 83. The special contributions for it during the past year, including Bread Fund and Scholarships have been $1,195 59."

That there may no longer be "ignorance" on this subject, let us examine the account of this mission in full.

EXPENDITURE FOR THE PAST YEAR.

For salaries to Mr. Hill and his associates,	$4,102 83
Special contributions, - - - - -	1,195 59
Its proportion of the Secretary's salary and charges, (being one fourth,) ($599,) -	599 00
	$5,897 42

For want of consideration I have no doubt there is a "lamentable ignorance" of *the fact*, that the school at Athens has cost *the Church almost $6,000 the past year*. "Ignorance" prevails on other subjects connected with our Foreign Missions.

F. M.

For the Churchman.

Mr. Editor,—An event of much importance has transpired in one of the confederated churches of the Holy Catholic Church in these United States.

The question which it involves is this:—

Have a Standing Committee the canonical right to refuse signing the prescribed "recommendation" found in Canon XV of 1832, sec. 1st, if the 2d section of the same be complied with?

If section 3d of the same be correctly understood by the writer, he contends for a very liberal construction of this canon. This section *appears* to contemplate a case where unguarded language has been used, or where erroneous impressions have been made by correct phraseology: thus evidently having respect to the individual and those about him. In regard to the individual, he may be young and inexperienced, and being imperfectly informed, he may not realize the full force of his phraseology; in the heat of controversy he may use highly objectionable language, but when in is sober moments, being brought to reflection, he truly regrets it: such we should rather call the unguarded language of youth. In regard to hearers, being imperfectly informed upon the Gospel, they may misunderstand a minister when he preaches it in all its fulness and power; involved in the mists of prejudice, they may be unable to comprehend the plainest instruction: such we should call the frailty of humanity. It appears it was in this spirit the General Convention of 1832 used such language:—

"In case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable Presbyter of the said Church, who has been personally acquainted with the candidate for at least one year."

A candidate, it is thought, might avail himself of this section, where, being himself a Churchman, the minister and congregation evangelicals, he could not get his "testimonials" from them; or where, being himself an evangelical, the minister and congregation Churchmen, he could not obtain them. This appears to be the only clause that points out the *animus* of the canon; drawn up in the spirit of all our views, it is LIBERAL.

In maintaining the negation of the question, we draw our argument from the wording of the different sections; the Standing Committee is allowed to receive other than the regularly prescribed "testimonials" mentioned in section 2d, "under peculiar circumstances;" and therefore this liberty is indicated by the phraseology they "may accept" in section 3d. Not so in section first; there the language is binding; it is imperative. "No person shall be ordained deacon or priest in this Church," &c. A bishop has no canonical right to ordain without the recommendation of this section: he can do it; but he may also be presented for violating Canon XV. The same is observable in section 2d; if action is had upon the application of the candidate, he "shall produce," &c., as a previous step, "before a Standing Committee shall proceed to recommend." No canonical liberty, as in section 3d, is contemplated; if the candidate for the diaconate shall produce such and such testimonials in due form, the Standing Committee shall proceed to recommend; the Bishop, to ordain. And so in the case of a deacon who applies for the higher order. If this be not the law of construction, the writer is sure it is the law of common sense.

I hope to have the views of some of your correspondents on the affirmative side of the question; we need light or confirmation in some parts of the Church.

ONE OF AN EXAMINING COMMITTEE.

For the Churchman.

Mr. Editor,—The Rev. Mr. Major, a graduate of the Alexandria Low Church Seminary, has left the ministry of the Church and entered the Papal Communion.

We trust that those who have been so given to sighs and lamentations at the supposed (or pretended suppositions of) "Romish tendencies" in the teachings at our General Theological Seminary, will now see cause to turn their apprehensions to another quarter.

ANTI-BUG-BEAR.

To suppose that little good can be done without money, is a gross error. The world is indebted to the instrumentality of men who possessed neither silver nor gold, for the richest and noblest benefits that were ever conferred on mankind.—*Stowell.*

The Christian has an infallible guide. In all the intricacies of life, there is a secret hand which conducts him safely to his journey's end. He leans not to his own understanding; but looks continually to Him in whom "all the treasures of wisdom are hid." Here human weakness finds support, and human ignorance direction.—*Stowell.*

It was the first command and counsel to my youth, always to do what my conscience told me to be my duty, and to leave the consequences with God. I have hitherto followed this parental lesson, and have no reason to complain that the adherence to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and shall point it out as such to my children.—*Lord Chancellor Erskine.*

He had found "a virtuous woman, whose price is above rubies," a companion who could enter into all his feelings, bear a part in his devotions,—sympathize with him in his afflictions, and lighten every burden. She is represented as bearing a near resemblance to himself in piety and charity, and as contributing largely to the advancement of his benevolent undertakings. Her husband praiseth her for her great modesty and meekness of spirit, for her remarkable dutifulness to her parents, and love to her relations, for her singular love to himself, for her tender affection for her children, in performing all the offices of a kind and pious mother; for her peculiar care of her family, and the prudence and mildness with which she governed it; for the great humility of her conversation with all sorts of persons; for her great compassion for the poor and miserable, and her cheerful concurrence with him in relieving them.—*Stowell's Life of Bp. Thos. Wilson.*

The Churchman.

NEW YORK, SATURDAY, AUG. 15, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Bishop Philander Chase has been making another painful exhibition of human infirmity.

It will be remembered that the Rev. Dr. Turner, in a late public communication, referred to a private correspondence which had passed between himself and Bishop Chase, and quoted certain passages of his own letters to the Bishop, in his own defence and in order to show that his meaning had been misapprehended. Having asked, among other questions, whether Dr. Turner's motive in the publication referred to was "to fix himself permanently in his Professor's chair," Bishop Chase delivers himself as follows:—

Whatever may have been his motives, one thing is sure: he has by his letters and prefaces to his letters, compelled me to publish the whole instead of a part of them: protesting, as I hereby most solemnly do, against the liberty he has taken of making extracts to suit his own purpose. These letters of his to me are my property, and the copies of them were sent to oblige him —to refresh his memory; he had no right to publish *selections of his own*. He had no more right to break them into parcels to suit his own purpose, than to mangle any other thing whose integrity alone rendered it of value to the owner.

I send you now the *original* of the Doctor's two letters, together with a copy of an intermediate letter of my own to him, to which his last is an answer. They will mutually explain each other; which you will also please publish; and I hope other newspapers who have seen fit to publish the Doctor's "*insinuations*" will do me the like favor.

For one we must decline to comply with this request. We have no wish to express the feelings with which the above extract has inspired us, and are therefore content to say, that as we do not recognize Bishop Chase's right to publish the letters of Dr. Turner, so we cannot aid him by extending their publicity.

After the correspondence which has been published between Bishop Hopkins and the Rev. Mr. Hoyt, the defection of the latter to the Romanists can be no matter of surprise to our readers. Having renounced the ministry of the Church, Mr. Hoyt was displaced from the same on the 23d of July. On the Seventh Sunday after Trinity he was rebaptized and received the communion in the Roman Cathedral at Montreal.

Speaking of the lapse of another of Mr. Newman's votaries, a Romish paper says:—"he was the friend and companion of the Rev. Mr. Carey, whose religious views were so obnoxious to the low Church party, and even elicited from two of them a public protest against his ordination by Bishop Onderdonk. Mr. Carey became the occasion of a fierce contest between the high and low Church, while Mr. Wadham was permitted to view the strife in question, *and with no little profit to himself*."

We consider the question of Prayer for the Dead as now in issue between "Old Friend" and "Contributor," and shall not interfere while the controversy is pending. After they have done we shall give our views at length, and shall then take due notice of "Old Friend's" remark on our "suggestion."

From the last report of the Society for Promoting Christian Knowledge, it appears that the version of the Prayer Book into the Hindostanee language was completed and ready for press, 2,500 copies to be printed in the Arabic, and 800 in the Nagri character. The translation of the same into the Mahratta, "a language possessing an extensive ancient and modern literature," was also ready for press. A version has also been made into the language of New Zealand, and prepared for the press by a syndicate of translators under the supervision of the bishop: the printing to be done in London. Mention is made also of the Bishop of Toronto's approval of the publication of Mr. O'Meara's translation of the Liturgy into the language of the Ogybwa Indians. One of the most important labors of the Society has been the completion of the Arabic translation under very great advantages, and this will shortly be put to press in London under the direction of several Arabic scholars. The translation of the Prayer Book into the Maltese language has been completed and printed.

The modern Armenian version of the Liturgy, which from the peculiar difficulties attending it, has cost so much labor and trouble, is now at length ready for press; and the Committee have made arrangements for printing it, under the superintendence of Bishop Southgate, at Constantinople. The appearance of this version of the English Prayer Book is looked for with considerable impatience by the Armenian Church, and the publication of it will be hailed, the Committee are assured, with much interest.

It will hardly be deemed irrelevant to this subject to mention, that Bishop Southgate, in a letter from Constantinople, in October last, stated that he had presented a few copies of the "Preliminary Instructions," from "Nelson's Festivals and Fasts," in Armenian, to the Armenian patriarch, who was not in office when they were published, and that "the Patriarch approved the tract strongly and decidedly, and requested of his own accord, that it might be circulated." Again, in a letter, dated June 7, of the present year, the Bishop writes,—"Among the Armenians, the prudence and moderation of the Patriarch appear to have succeeded in quelling the popular disturbances which were rising; and I hope for the best for that Church."

Bishop Southgate states that he considers the Society's Turkish version of the Liturgy, which he occasionally distributes as opportunities for judicious circulation occur, a very important instrument for enlightening the Mahometans, both as to Christianity in general, and, more particularly, as to the faith and character of the Church of England. In a recent letter he says:—

"The prospect of usefulness for the Turkish translation of the Prayer Book is improving, and is likely to improve for the time to come. The Syrian Church presents a favorable aspect, but needs help. It is very poor. I have lately had an application to print an edition of the Psalms, as contained in your Turkish version of the Prayer Book, for the Syrians speaking the Turkish vernacularly. They are the Syrians of Urfah (Edessa) and that region. I am told by the head-priest of Urfah that this version is better than that contained in the Turkish translation of the Bible, made in Paris. If your Society will undertake the work, I will print it here, where a Syrian Bishop is establishing a press for his people—the first ever known among the Syrians. The edition would be in Syro-Turkish, *i. e.* Turkish with Syriac characters."

As this is a work which will involve but a trifling expense, in comparison with the benefits which may reasonably be expected to result from it, the committee are disposed to undertake it in the manner suggested by Bishop Southgate.

A French version of the Book of Common Prayer was completed and published by the Society last autumn; said to be "the most complete and accurate translation of our Liturgy into the French language which has ever been produced."

A Portuguese version by the same Society is nearly ready for publication.

An edition of a thousand copies of the German translation of the Liturgy has excited, we are told, considerable attention on the Continent.

In connexion with the Prayer Book the same Society is preparing and printing a version of the New Testament in the Arabic and Coptic, with a view mainly to circulation in Egypt, as also the Gospels in Maltese. The first volume of an edition of the Septuagint, to be completed in four volumes, has been published under the Society's direction at Athens, and is for sale to members in England; and the second volume is in progress. A thousand copies of St. Chrysostom's Homilies on the second Epistle to the Corinthians, and the same number of those on the first Epistle, printed at Oxford, have also been obtained by the Society for distribution in Greece.

None of our English Church periodicals more amply repay our perusal than the *Christian Remembrancer*. As but few copies find their way among us, fewer than is to be wished, we have thought it might not be uninteresting if we gave a brief syllabus of the July number.

It contains seven Articles.

Article I. is in review of Humboldt's Kosmos, (Cosmos in the American reprint,) a work of much interest as showing one tendency of physical inquiry. The reviewer, making every concession to M. Humboldt's high position as a man of science, detects in this work a more than latent element of materialism and pantheism. The relative position of Scripture and Science is a point discussed at some length and with much fairness.

Article II. discusses the existing "Law of Charitable Uses," that by which gifts of land and property to be vested in land, if devised by will to any charitable institution, are strictly negatived, and if by deed, encumbered with difficult and often fatal conditions. The bill making these provisions, passed 1736 in the 9th of King George II., is attributed to Walpole's jealousy of the Church. The laws in question are distinguished from the Mortmain laws, the meaning of both accurately defined, the evil consequences of the existing state of things urged, and a total repeal of the statute recommended. Lord John Manners has for some years back, as readers of Parliamentary proceedings know, struggled for a modification of this same grievance.

In Article III. we have the new "German Catholic Church," its ends and aims, discussed in a way quite different from any of those usually chosen. In the reviewer's opinion neither its sudden growth nor its results are to be accounted for either by its anti-Roman professions or the selfish feelings and infidel sentiments of its promoters. He sees in it the resultant of those rationalistic, pantheistic, anti-Christian, and philosophical forces which so long have been growing formidable both in Germany and England. These influences, though not directly represented in either Ronge or Czersky, had nevertheless prepared the popular mind to receive with eagerness any system which bid fair to allow of their easy incorporation, and have in fact, since the outbreak of the schism, assumed to themselves its entire management. Both Ronge and Czerski are now superseded. Paulus, a veteran and unsparing rationalist, who is well known as such, and Professor Gervinus, are authors of the latest defences of the movement. Gervinus unfolds with little reserve ulterior objects to which the original profession of "Catholic Christianity" bears no resemblance. He argues for an entirely new Church, one to be formed on the vaguest expression of Christian doctrine, (*i. e.* none at all) and the grand principle of universal love, he proclaims that the faith of Luther cannot stand any longer. The constituent principles of the new national Church are to be a rejection of all creeds, a simple preaching of Christian morality, and a rational philosophy. He urges the claims of some new system on all believers in modern philosophy, who, he says, "can never pretend to profess the faith of former times" and for whom dogmatic teaching is an absurdity. In a word, all who are too learned and wise to submit to authority of any kind; all who are of a sentimental, transcendental turn, and all who long for greater freedom of life, will find it seems their desires met in this Church without doctrine, this society of universal love, this preacher of simple morality. The movement, if viewed in the light which we have attempted to condense from the reviewer, and connected with many signs of the philosophical and religious world, acquires a great importance.

Article IV., an examination of the writings and philosophy of Hobbes, contains a general view of that well-known and little-heeded errorist.

The next Article, the V., "English Ritual Music," is the longest and most elaborate in the number, and in some respects presents a new feature in review literature. It contains 70 pages, and is copiously illustrated with —— musical quotations. The writer has to all appearance made himself quite familiar with the history of English Church Music, and endeavors to show that at the Reformation, and in subsequent *Directoria Choir*, the old ecclesiastical (usually called Gregorian) tones were recognized as the legitimate tunes for the Psalms. The modern double chants originated in the 18th century. The reviewer compares the two classes of chants together, and gives the old a great superiority. He is anxious for the restoration of a strictly congregational performance.

"The Early Colonial Church" is the title of Article VI., and embraces much of our early history.

Article VII., "Judaism and the Jerusalem Bishopric." The last article in a review is usually thought to occupy the post of honor, and in the present instance the honor is well deserved. First we have a general view of the relation of Judaism to Christianity, in which the influence of Judaism upon philosophy, and the reflex operation of rationalism upon Judaism, are very ably discussed. Next, the character and results of the Bishopric are examined. The former is Judaizing, —that is, it contemplates a succession and a church distinct from the "Gentile Church," which is a heresy, and aims at a revival of the legal ceremonies as binding on Hebrew Christians. The latter are abundantly proved to be an utter failure. Perhaps the most characteristic feature of the project is the result of those expectations which were formed that the union of England and Prussia would be the means of introducing Episcopacy into the latter. But now Chevalier Bunsen is quoted as boldly and bitterly opposing that fondly cherished idea. It is now said that no *proposal* for a union was ever made, but the reviewer insists that it was nevertheless hinted at and implied, and that the Anglican Bishops were really taken in.

Appended to the Review as a supplement or excursus to this last Article is a letter with the well known initials, E. B. P. It is a thorough exposition of Chevalier Bunsen's rationalism, as exhibited in a recent work of his on Egyptian and Scripture chronology. The case is clearly made out. One instance of this free way of dealing with Holy Scripture will suffice. Chevalier Bunsen needs, in order to synchronize certain Egyptian accounts, a longer time than the 215 years assigned by the book of Genesis from Abraham's coming into Canaan to Jacob's going down into Egypt. He considers the history of Abraham, Isaac, and Jacob, not as indicating the relations of father to son, but as epochs, migrations of tribes, long periods of national existence, &c. Thus Abraham's call and leaving his country is a great movement of the people inhabiting the Armenian and Chaldee mountains to the South, Isaac a remote descendant, heading another migration in the same direction. No one will deny that sufficient time may thus be gained for any system.

We hope soon to give extracts from the number.

We would call attention to Mr. Onderdonk's advertisement in another column, headed "Altar Tablets," a decoration which, we have no doubt, will be got up in the handsomest style, and which is certainly well worthy the attention of all churches in which the saving of expense will be an object.

MR. HORACE H. REID, of the General Seminary, upon whom the degree of A. M. was conferred by Trinity College, at its recent Commencement, is an alumnus of *Yale* College, instead of Middlebury, as stated in the accounts of Commencement.

For the Churchman.

At a meeting of the Vestry of St. Bartholomew's Church, held this day, the congregation being present, the Senior Warden, Dr. F. J. Hill, after a few appropriate remarks, stated that we had convened to perform the melancholy duty of expressing our sense of the sad bereavement the Diocese has sustained in the death of our former Pastor, the Rev. WILLIAM THURSTON, Rector of the School at Valle Crucis, in the county of Ashe.

Mr. H. A. London then offered the following Preamble and Resolutions, which were read by the Secretary:—

In view of this most afflicting dispensation of our Heavenly Father, this Vestry and congregation, as well as the whole Church in North Carolina, must feel it to be a stroke of the severest character. Coming amongst us as Mr. Thurston did in the year 1839 to minister in holy things at our Altar, we at once saw in him a man firm in Christian principles, devoted to the Church, and possessing all the elements of a useful citizen in our community. Remaining with us for the space of nearly six years, in the closest daily intimacy with the members of the Church and of this community, we can look back upon that period without recollecting (after the closest scrutiny) of one word or one act of his which was not in strict conformity with the usages of the Church as her Pastor, with the congregation, and with us his advisers, over whom he held influence solely by his kindness.

In obedience to a sense of duty he was induced to dissolve the connection which held us together, a short twelve months since, for the purpose of engaging in another and more arduous sphere of duty in the noble effort to rear in the mountains of North Carolina a School which, while it was designed to enlighten the minds of the rising generation there, the more important consideration of purifying their hearts was not forgotten. He has fallen, but he fell in a glorious cause, a cause which is worthy of all praise, and will not only redound to his credit here, but has, we have no doubt, brightened his pathway to Heaven, which lifted "its everlasting portals high and bid him behold his God."

In view of the character of Mr. Thurston as a minister, a member of society, a husband and friend, we, the members of the Vestry, and the congregation of this Parish, do unanimously pass the following resolutions:—

Resolved, That in the death of the Rev. William Thurston, the Church has sustained a loss of no ordinary character.

Resolved, That this congregation, from their former connection with the Rev. William Thurston as Pastor of their church, from their knowledge of him as a minister, and for a length of time a member of our community, do deeply feel the loss the Diocese has sustained in the death of this excellent man.

Resolved, That participating most sincerely in the grief which now rends the heart of his bereaved widow, we do hereby tender her our warmest sympathies.

Resolved, That a copy of the above be transmitted by the Secretary to the widow; also to the Editor of the Fayetteville Observer, for publication.

F. J. HILL, Senior Warden.

M. Q. WADDELL, Secretary.

Pittsborough, N. C., Sunday July 12, 1846.

From the Commercial Advertiser of August 10.

In the list of honorary degrees conferred at the late commencement of Trinity College, published by us on Saturday last, the name of "Rev. WILLIAM MCMURRAY, Rector of the Church of St. James, Dundas, Canada West," was unintentionally omitted.—The honorary degree of A. M. was granted to him at that time. We are happy to see this honor conferred on our Canada friend; and we think that this judicious selection does equal credit to both the recipient and the Institution.

For the Churchman.

REPLY TO A "STATEMENT RELATIVE TO THE PERSECUTION OF EVANGELICAL ARMENIANS IN TURKEY."

A printed paper has lately come into my hands, entitled, "Statement relative to the persecution of evangelical Armenians in Turkey." It is therein represented that since A. D. 1831, certain persons have been sent as missionaries to the Armenian nation; that their desire was not to "proselyte," but to "preach the Gospel;" that "thousands of Armenians have been enlightened by them;" that "the Heads of the Armenian Church have prohibited the people from reading their versions of the Scriptures and other books, and attending their schools;" that "this being insufficient, within the last four or five years, men have been persecuted, banished, imprisoned, with chains and bastinadoed," and that lately "all the evangelical Armenians have been excommunicated, driven out of their own houses, robbed of their goods, turned out of their business, prosecuted for false debts, their houses mobbed, four of them imprisoned, and all threatened with exile."

Now I, as Archbishop and Patriarch of the Armenian nation, feel it to be my duty to rule and guard my Church according to the commands of God, and to preserve it from unjust calumnies.

I ask, therefore, who among the Armenians are to be styled "evangelical," and who rejecters of the Gospel? When, since we have been a Christian people, has the Armenian Church ever forbidden her members to read the Gospel? Has there been a day that the Gospel has not been read before the congregations with the greatest reverence? Or when has our Church rejected its ordinances, or ceased to act in accordance with its precepts? I ask again, what besides excommunication have I inflicted upon those who have blindly separated from her? What other resource do I possess for her preservation, or in what other manner could I guard her from those who, daily finding some new way and teaching some strange and perverted doctrine, openly calumniate the Church of Christ? Let whosoever will, distribute the Gospel; whosoever will, let him read it. Who indeed can prevent him? For our part, we command the reading of the Gospel. But is it no sin to revile the Church of Christ, by calling it a "temple of idols," as these men do? Is the propagation of falsehood a distribution of the Gospel? Some of these men go about with staves in their hands calling themselves "Bishops," in derision of the clergy. They intrude into houses where they are not wanted, and claim the right to teach and preach as if they were Priests. Is this according to the Gospel? Heb. xiii. 17. v. 4. They despise the Sacrament of Baptism, and say it is "a mere sign." Is this according to the Gospel? Mark xvi. 16. Acts ii. 38. They speak slightingly of the Sacrament of Holy Communion, and say it is unnecessary to receive it. Is this according to the Gospel? Cor. xi. 24, 25, 26. They "subvert whole houses, teaching things which they ought not for filthy lucre's sake." They seek to divide the Church, contrary to all the commands of Christ and his Apostles. And this they do because they are paid by the missionaries for doing it. Is this according to the Gospel? John xv. 12; xvii. 21; 1 Cor. i. 10; Tit. i. 11.

As the calumnies contained in this paper of the missionaries affect his Royal Highness the Sultan, it is less necessary for me to confute them. We are faithful subjects of his gracious Highness. The empire and the laws are his. Certainly, then, to calumniate his laws is to accuse him. He has established security for all throughout his kingdom, forbidding injuries to the life, honor, religion and property of his subjects. How strange then that readers of the Gospel should suffer oppression, and this too, as the missionaries say, "with the connivance and aid of some of the Turkish authorities."

Again, are there in Constantinople no Ambassadors—representatives of powers which love justice—to take cognizance of the alleged oppressions? Are we in the deserts of heathenism? These men should learn the value of their own souls, and beware of spreading falsehoods to the injury of their consciences and of calumniating a Church, which in her books and preaching recognizes Christ alone as her Head, and is founded upon Christ alone as her Hope. I know not with what spirit they must be moved, to write as they have done and call upon the benevolent for sympathy, laboring to excite their grief and to convince the Christian world of the truth of their misrepresentations, since the Holy Gospel is not the promoter of such hostility. I cannot doubt that making the cause of the Gospel a pretext, they only desire to excite disturbance, thus dishonoring and making void the Gospel, under cover of the Gospel itself.

The missionaries are unquestionably right in saying that those who have not the Gospel should be brought to the knowledge of it. In this we agree; for the foundation of the Christian faith is Holy Scripture. But it is not to be done in a way which destroys the Gospel. Because one reads the Gospel is his creditor, therefore, not to claim from him his due? Is a landlord a persecutor because he will not retain a tenant who does not pay his rent, or whom he does not desire, though he declare himself a reader of the Gospel? How can men be angry and indulge in falsehoods at such just proceedings? Or are such creditors and landlords to be accounted rejecters of the Gospel?

The missionaries in fifteen years have gained about sixty partizans, including men, women, and children. It appears, therefore, most astonishing, that they multiply these to "thousands." But if we consider well, we shall see that they are obliged to make such statements; for they know well that were they to tell the plain truth, every one would be surprised, and their supporters, changing their

minds, would say, "Ye are idle." But where are the thousands of whom they speak? Where, in the whole Turkish Empire, are they to be found? Who will show these multitudes to him who desires to see them? They say that "not a few," oppressed by the danger of poverty, have returned to their obedience to the Patriarch. Yet if these also were numbered with their partizans, they could only reckon some two hundred persons. Forty-eight alone have been excommunicated. And have those who have returned, indeed come back from danger of poverty? It is certain that conviction and a love of their Church have brought them back; for they have affirmed under their own signatures that they were seduced to wander. I have also learned the motives of those whom they affirm to be persecuted. They have themselves told me. "We receive from the missionaries four times as much as we did from our nation. We gain an easy livelihood. How then shall we return to our Church and poverty?" I was sad and silent at their departure, for I saw that they were actuated by pecuniary motives. The truth is, that so far from being persecuted, they who were themselves servants have begun to hire servants of their own. A tailor, for example, whose former gains were perhaps half a dollar a day, has now, by the aid of the missionaries, in this new and lucrative profession of "disseminating the Gospel," become a merchant. Is it not idle for them to affirm that they are now compelled to support the excommunicated? Was not such the case before the excommunication? The effect of this act seems to have been that they who before could only afford to live in a small hired room, now reside in large and comfortable houses provided by the missionaries. If others also who now live upon dry bread, find a table prepared for them, will they not say, "Alas, our property has been taken away. We have been beaten. They threaten to kill us. We too are Protestants." If among their partizans the missionaries can show one who possesses a competency of his own, or who is of respectable standing in his nation, it shall suffice.

They have also incited some miserable men to come to me, who have spoken in the most insulting and dishonorable manner to my very face. Was this for any other object than to anger me and provoke me to inflict some punishment upon them, that they might thus render their calumnies true? Thus they succeeded in doing with the Bishops of Trebizond, Nicomedia and Erzeroom, which when we had learned, we commanded them to be patient and not to suffer themselves to be excited to anger. It is the duty of my office to possess an enlarged and patient heart. For the endurance of these reproaches Christ my Lord will say to me at the last, "Blessed art thou." For myself, therefore, I greatly rejoice, although I cannot but grieve deeply for those who utter them. I have neither myself "driven any one from his own house," nor caused him to be driven out. I have neither "imprisoned" any one, nor caused him to be imprisoned. I have neither "loaded any one with chains," nor confined him in the stocks, nor subjected him to any species of torture, nor have I ever caused such evils to be inflicted. I have neither seized, or caused to be seized the property of any one. I have neither banished nor "threatened to banish" any one. I know that to inflict such things on any man would be an outrage on humanity and civil rights; but not to speak of that, the Gospel itself is a proof that such things are contrary to it, for it saith, "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12. I have done nothing but excommunicate the refractory and disobedient. Reviling the Church, separating from its communion, and despising its ministry, I have publicly cut them off from that which they had already abandoned. I have done nothing more. I have banished them from the Church in which they would not remain in peace, and this I did only after repeated admonitions and earnest entreaties to them to return. What else could I do according to the Canons of the Church, or the law of the Gospel.? Matt. xviii. 17; Rom. xvi. 17; Gal. v. 12.

If any of them have suffered inconvenience from the loss of friends and of reputation in their own nation, because they have abandoned it, this is not my doing, nor could I prevent it. It is the consequence of their own act. It is so in every community. If a man violates its laws and reviles it, he is no longer esteemed a friend by the members of that community. I have only excommunicated those who would not remain with us. And now how is it in the city? Are they not going freely about like other men? Are they not to be seen daily in the streets, going whithersoever they will, and doing what they will? Is there one suffering persecution of any sort? Is there one in prison? True, "four men," partizans of the missionaries, were imprisoned. But they were imprisoned purely for civil causes, as others are imprisoned often. I, however, had nothing to do with it. Only I was glad when they were released, because I knew it would be the occasion of slander. For so it is, if a partizan of the missionaries is charged with debt, they say it is a false debt, (though it be ever so true,) because, as they say, he is an "evangelical." Can these things be worthy of "enlightened" men who wish to "disseminate the Gospel?" They say that they "have actually taken upon themselves the support of one or two hundred persons." This is false. They cannot point out one hundred persons connected with them. How should they when only forty-eight have been excommunicated? How plain is their equivocation here; for do they not know exactly how many they "have actually taken upon themselves" to support, that they should say "one *or* two hundred?" They say these men are "Protestants, and are made to suffer as Protestants." This too is false. What have I to do with their name? they are members of the Armenian community. I know them in no other character. They are excommunicated because they would not live in quiet in their nation and their Church. Besides, I have enquired diligently and find that Protestant Churches do not suffer such men. Are these things which I have mentioned, approved by Protestants? The missionaries say that they "suffer with the very name of Protestant." This too is false. They have suffered excommunication and nothing else from my hands, and this they have suffered with the name of "schismatical Armenians." Is the "name of Protestant" to be found in any act or writing of mine? I have never given it to them because I know that they differ from Protestant Christians in England and other countries. And they too declare that they are not Protestants, and have so declared in a letter addressed to me, which also they have printed.

And now why do these missionaries thrust themselves into a Church which acknowledges Christ as its only Head, and receives the Holy Scriptures and the Faith of the Universal Church? Why do they treat us as if we were heathen? They say we do not approve their books or their schools. Have they ever asked us to approve them? Have they not come among us and established schools and printed books as though there were no Patriarch in our Church, no Bishops, no Ministers? Have they not kept themselves aloof from those who are the Pastors of the flocks, and abused them from the beginning, and spoken all manner of evil against them? Have they not sought to separate our people from the Church, and have not all those who have joined them, become even as themselves in reviling and denouncing the Church? Have they not created disturbance wherever they have gone, and introduced discord into families? Is this to "preach the Gospel?" We neither approve such men nor their labors, nor do we believe Protestant Christians will approve them when they come to be informed concerning what they are doing. Far better would it have been if their labors for the last fifteen years had been given to the heathen. Is it not a sin that those poor people who, from love of money or from ignorance of their Church, have been seduced from it, should, like a storm-shaken vessel, be tossed upon the dangerous waves of doubt, ever inquiring for the truth, and left, even to the end of their lives, in restless uncertainty. I now leave the whole matter to the judgment of intelligent men and good Christians, entreating them, in every Christian nation, to make themselves acquainted with the truth of these things, and to labor for the unity and welfare of the Church: and for them (as well as for those who have erred, that they may be brought back into the right way,) I shall ever sincerely pray.

MATTHEW, Archbishop,
Patriarch of Constantinople.

Constantinople, April 17, (*O. S.*) 1846.

From the Gospel Messenger.

BISHOP DELANCY AND THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor:—At the late meeting of the Board of Trustees of the General Theological Seminary, I brought forward a resolution to this effect. That the next General Convention be respectfully and earnestly requested to consider and decide upon the expediency of *dissolving* the General Theological Seminary, as a General Institution of the Church. The motion was made by me on my own responsibility as I stated to the Board, without preconcert or consultation, and from a conviction of the necessity of the measure to the peace, harmony and prosperity of the Church.

I design, with your permission, to present in your paper the considerations which, in my judgment, render the proposed measure a wise and necessary one. The views I entertain on the subject shall be offered to your readers in brief articles, and at such times as the pressure of my Diocesan and other duties shall allow. Such as they are, I trust they will be transferred to the other religious papers of the Church, and duly weighed.

The considerations which urge the adoption of the proposed measure relate,

1. To the Seminary itself.
2. To the Diocese of New York.
3. To the general interests of the Church in the United States.

The General Theological Seminary ought to be dissolved as a General Institution of the Church, *because it has failed to secure the general confidence, support and patronage of the Church.* It has failed to do so from the start—it is *general* only in name.

The opposition to it has been of three kinds: 1. Opposition of word and argument. 2. Opposition of act; and 3. Opposition of neglect.

I shall present in this article a brief history of the origin of the Institution, and begin my argument in the next. The following Convention and Seminary acts will present the early history of the General Theological Seminary.

1817.

In May, 1817, the General Convention passed the following resolution:

Resolved, That it is expedient to etablish for the better education of the Candidates for Holy Orders in the Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention.

Resolved, That this Seminary be located in the City of New York.

In October, 1818, the Rev. Dr. Wharton, the Rev. Dr. Jarvis, and the Rev. Dr. Turner, were appointed professors.

In February, 1819, C. C. Moore, Esq., of New York, made an offer of a grant of 60 city lots, provided the buildings of the Theological School be erected thereon—which offer was accepted.

1820.

In May, 1820, this resolution was passed by the General Convention—

"*Resolved*, That the Theological Seminary, instituted at New York, under the authority of the last General Convention of the Protestant Episcopal Church of the United States, be transferred and located within the City of New Haven, in the Diocese of Connecticut."

"The House of Bishops inform the House of Clerical and Lay Deputies, that in concurring in the resolutions relative to the Theological Seminary, and in its removal from the City of New York, they deem it proper to declare that they do not mean by this concurrence, to interfere with any plan now contemplated, or that may hereafter be contemplated in any Diocese or Dioceses for the establishment of Theological institutions or professorships."

In October, 1820, the Convention of the Diocese of New York, established the Board of Trustees of the Protestant Episcopal Theological Education Society—which Board established two Schools, one in the City of New York, and one at Geneva, Ontario county, and appointed Professors in the same—viz:—in the New York School, Bishop Hobart, the Rev. B. T. Onderdonk, Clement C. Moore, Esq., and Gulian C. Verplank, Esq., and in the Geneva School, the Rev. Dr. McDonald, the Rev. John Reed, and the Rev. Orin Clark.

1821.

In March, 1821, Jacob Sherrod died, leaving about $60,000 to a Seminary for the education of young men designed for Holy Orders, in the Protestant Episcopal Church, established *within the State of New York*, under the direction of the General Convention, or of the Diocesan Convention of New York.

The General Seminary which had been removed to New Haven, put in a claim for this legacy, to which the New York Seminary in *opinion* of Messrs. Richard Harrison, John Wells, Josiah Ogden Hoffman, Thomas Addis Emmitt, and David B. Ogden, was entitled.

A special General Convention met in October, 1821, and on the 2d of November, 1821, adopted the following Constitution of the present General Theological Seminary, *as a matter of compromise.*

Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

I. The Theological Seminary of the Protestant Episcopal Church in the United States of America, shall be permanently established in the State of New York. The Trustees of the said Seminary shall have power, from time to time, to establish one or more branch schools in the State of New York or elsewhere, to be under the superintendence and control of the said Trustees.

II. The management of the said Seminary shall be vested in a Board of Trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations, and statutes, for the government thereof; and, generally, to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures be not repugnant to the Constitution and Canons of the Church, and to the course of study for candidates for orders which is or may be established by the House of Bishops. The Bishops in the individual and collective capacity, shall be visiters of the Seminary, and shall see that the course of insttuction and discipline be conducted agreeably to the foregoing provision. The Trustees shall make report to every General Convention. of their proceedings, and of the state of the Seminary.

III. The Board of Trustees shall be permanently constituted, as follows:—The Bishops of the Church shall be, *ex officio*, members of the Board. Every diocese shall be entitled to one Trustee, and one additional Trustee for every eight clergymen in the same; and to one additional Trustee for every two thousand dollars of moneys in any way given or contributed in the same to the funds of the Seminary, until the sum amounts to ten thousand dollars; and one additional Trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The Trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the Diocesan Conventions respectively, to every stated General Convention, who may confirm or reject such nominations. The senior Bishop present shall preside at every meeting of the Board of Trustees; and, whenever demanded by a majority of the Bishops present, and a majority of clerical and lay Trustees present, the concurrence of a majority of the Bishops present, and a majority of clerical and lay Trustees present, shall be necessary to any act of the Board. Eleven Trustees shall constitute a quorum. The Trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention, the Board shall have power to supply all vacansies from the dioceses respectively in which they have occurred. [Upon the removal of any Trustee from the Diocese from which he shall have been appointed, his office shall thenceforward be vacated, and the Board of Trustees shall have power to supply the vacancy, pursuant to the provisions of the third article of this Constitution.*]

IV. For the present, and until the next stated General Convention, the Board of Trustees shall consist of the Bishops of the Church, and the twenty-four Trustees of the General Theological Seminary, heretofore established by the General Convention, and of fourteen Trustees chosen by the Managers of the Protestant Episcopal Theological Education Society in the State of New York. These Trustees shall exercise the powers of the Permanent Board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The Board of Trustees shall always meet in the diocese where the Seminary is established, at such stated periods as they may determine; and special meetings may be called by the Bishop of the said diocese, and shall be called by him at the requisition of a majority of the Bishops.

V. The Professors of the General Theological Seminary heretofore established by the General Convention, and the Professors in the Theological Seminary in the diocese of New York, shall be Professors in the General Theological Seminary hereby established in that diocese.

The Board of Trustees shall have power to remove professors and other offices; but no professor shall be removed from office, except at a special meeting of the Board called to consider the same; nor unless notice of an intended motion of such removal, and of the grounds thereof, shall have been given at a previous meeting of the Board. The nomination of professors shall be made at one meeting of the Board of Trustees, and acted upon at a subsequent meeting; due notice being given of the subject of said meeting to every member of the Board.

VI. The funds and other property, and claims to funds or property, of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to, the General Seminary hereby established, as soon as an act of the Board of Managers of the Protestant Episcopal Theological Education Society in the State of New York, shall vest in, and transfer to the same Seminary, all their funds and other property, and claims to funds and property; and all engagements and responsibilities entered into or assumed by either of the said institutions for the purpose of their foundation, consistent with the other provisions of this Constitution, shall be considered as binding upon the General Seminary so established within the State of New York.

VII. This Constitution shall be unalterable, except by a concurrent vote of the Board of Trustees and of the General Convention.

Commending this important subject to the devout consideration of all who love and seek the peace and prosperity of the Protestant Episcopal Church; and humbly praying God to send to us the light of His Holy Spirit, and to grant us by the same Spirit to have a right judgment in all things:

I remain your friend and brother,
W. H. DE LANCEY.

Geneva, *July 14th*, 1846.

* This amendment was passed by the Trustees, June 26th, 1839, and was concurred in by the General Convention, October 30th, 1832.

For the Churchman.

Mr. Editor,—I enclose you a further effusion from a soldier's pen, showing with what feelings the "Soldier's Chapel" is contemplated by those for whose benefit it is designed. May it be hailed by all who read it as a voice from the "Camp of the Lord"—calling on the mighty of the earth to come to the rescue.

Fort Columbus.

LINES,

Written in anticipation of the Church about to be erected for the benefit of the Troops on Governor's Island, New York Harbor.

Sinner, look! The dome is there!
Wide the portal—Hark the prayer!
Jesus bids thee to a seat,
Weary wand'rer haste thy feet.

Soldier, here no fierce affray!
Here, no squadron's stern array!
But the peace which passeth thought,
By a blood-stain'd ransom bought!

Soldier, here no chargers tread,
O'er the dying and the dead!
But the light of life to save
Spirits from a starless grave!

Soldier, here no passions keep
Lawless vigil round thy sleep!
Love thy Sentinel, shall shed
Balmy treasures round thy bed.

Scatheless here the darts of strife,
Pass the charm which guards thy life!
Harmless shall the noon-beam rest
On the quiet of thy breast.

Terror's touch, and with'ring care,
Shun the altar, watch'd by prayer:
Heaven's wide arch, with joy shall greet
Echoes of repentant feet.

Enter then—Salvation's nigh!
Here's the helmet!—Christ's the cry!
Righteousness, thy triple guard,
Safe shall bear through watch and ward.

O'er thy head the cross shall wave,
Here's the Spirit's sword to save!
Now to live—is loss to thee!
To die—a gain'd Eternity!

St. Clair.

Fort Columbus, July 31st, 1846.

Diocese of London.—*Harrow Weald.*—July 1st, was a day which will be long remembered with joyful thankfulness by the inhabitants of Harrow Weald, and by very many others who take an interest in the great works of which that happy place is the scene. It was a day of blessing, and, we trust, of happy omen for our Church—a day on which Almighty God was graciously pleased especially to show to His waiting people that He is with her of a truth. It was known beforehand that on that day the first stone of a new Church was to be laid for the parish, and that, after that, the new College for boys would be opened, some notice of which appeared in the *English Churchman* a few weeks ago.

The hour appointed for the service in Church was twelve o'clock, by which time the present Church (a small and very inconvenient building) was quite filled, partly by the inhabitants, and partly by strangers. Among the latter were Archdeacon Manning, who was to lay the stone, the Rev. J. Keble, Rev. C. Marriott, Rev. H. Wilberforce, Rev. W. Dodsworth, Rev. U. Richards, Rev. C. Cornish, Rev. J. Wheeler, Rev. C. Miller, Viscount Campden, Hon. Mr. Lindsay, B. A. Hope, Esq., R. Few, Esq., J. D. Chambers, Esq., H. Haddon, Esq., and many others, both clergy and laity. —*English Churchman.*

Diocese of Gloucester and Bristol.—*Kemerton.*—The first stone of the chancel of this church was laid, at very short notice, on Monday week, St. Peter's Day. The Rector preached from the Gospel for the day: "Thou art Peter, and on this Rock, &c." After the conclusion of the Communion Office, the congregation proceeded to the spot, at the east end of the chancel, in the following order:—

1. The School-children.
2. The Church-wardens.
3. The Clergy officiating (in surplices.)
4. The Congregation, the older parishioners going first.

The foundation stone had two holes—one oblong, to receive a leaden plate rudely stamped, as well as the time would allow, with an inscription recording the date; the other cylindrical to receive a small bottle containing a copy of the same on parchment, and a recent coin. Above this stone another was suspended by pullies. The Rector, having first spread the mortar, assisted by the Curate, on the lower stone, commenced the service with the cxxii. Psalm, "I was glad, &c."—the congregation audibly reciting the alternate verses. After which the Rector proceeded:—

"In the name of the Holy and Undivided Trinity, let us dedicate and offer up unto God this foundation stone with the prayer of Holy David."

PRAYER.

Most glorious God, the Heaven is Thy throne and the Earth Thy footstool: yet we are taught by Thy Holy Word that Thou delightest to dwell with the sons of men, especially in such places as are set apart and sanctified to Thy Name. So Thou didst put into the heart of the Patriarch Jacob to erect a stone to Thee in Bethel; so Thou didst command Thy servant Moses to make for Thee the Tabernacle in the Wilderness; so Thou wert well pleased with holy David, when he was minded to build Thee an House; so Thou didst honor such services as we are now beginning, by the bodily presence at the feast of Dedication vouchsafed by Thy holy Son. And so, as in all ages, Thy Church hath ever dedicated to Thee houses for Thy worship and sacred rites, even so now I, Thy unworthy servant, devote to Thee this foundation stone for the blessing of this Thy people, who have been made in Baptism fellow citizens of the Saints and of the household of God; that upon it this material Church may be built securely, so Christ Thy Son did promise that His Spiritual Church should be built upon His Apostles, He himself being the chief corner stone; beseeching Thee to accept this our well-meant duty and service, and to prosper this work to our spiritual edifying and sacramental nourishment, and to the saving of many souls, that it may proceed without let or hindrance from Satan's mischief or misguided men's device; and that Thou wouldst give such skill, devoutness, and faithfulness to him that here shall labor, as Thou gavest to them that wrought at Thy Tabernacle and Temple, that it may grow up fair and perfect, as if each stone was laid by an Angel's hand. "Wherefore I, Thy servant, here sign this stone with the sign of the Cross," (chiselling a Cross on the stone) "in token that it, and all that shall rest upon it, is to be hereafter made holy to Thee, and separated from every profane use; and in the hope that all who at this place shall partake of the Communion of Thy Son's Body and Blood, shall gladly continue to bear His Cross in this world, and manfully to fight under His banner, so that they may live with Him eternally in Thy heavenly kingdom. And here I offer and deposit this earthly coin, in token that we desire to bury all worldly desires and remembrances in the earth, seeking the more earnestly after the spiritual riches which no rust doth canker, and no moth consume. And here I lay these graven memorials of our present service, denoting to future ages the time when this stone was laid, and not to be revealed till all here shall have long turned to corruption, like the crumbling remains that lie around us, reminding us that we have here no continuing city. And now" (slowly lowering the upper stone) "I drop this stone upon the other stone, marrying them one to the other that they may be one foundation stone, as Christ is one with the Church his spouse, and so we pray, that through the blessed influences of Thy Spirit upon the place here to be built, we, and all Thy people that shall here partake of Thy Sacraments may be One—One with each other and One with Thee, three Persons in one God, Father, Son, and Holy Ghost," (striking the stone with the mallet three times,) "to whose service we devote this spot, calling upon Thee all with one voice, in the words our Saviour Christ hath taught us."

The Lord's Prayer (by the whole Congregation.)

HYMN.

O Lord of Hosts, &c.—to the end.

After this the Rector mounted the stone, and said "May God protect this stone and this place from ill, till it shall have been duly consecrated by His servant, the Bishop;" and he then dismissed the Congregation with the Blessing. The sum of 11*l*. 6*s*. 1*d*. was collected at the Offertory, notice having been given the day before. —*English Churchman.*

Diocese of Exeter.—The Venerable the Archdeacon Phillpotts held his annual visitation at St. Mary's, Truro, on Friday. The services were performed by the Rev. W. Marshall, and the Rev R. Orchard; and an admirable sermon, of an eminently useful character, was preached by the Rev. C. W. Carlyon, Rector of St. Just, from Corinthians, 3 ch. 16 v.:—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

After the sermon was concluded, the Archdeacon proceeded to the Altar, where a numerous body of clergy assembled.—The Rev. Prebendary Lampen, Vicar of Probus, and the Rev. N. F. Chudleigh, Perpetual Curate of Crantock, were re-elected Deans Rural; the former for the deanery of Powder, the latter for the deanery of Pydar.

The Archdeacon then delivered his Charge, of which the following are extracts from the report in the *Cornwall Gazette*:—

"For his own part, he would not wish to see one single sentence in the Book of Common Prayer, either added to or altered. It stood alike aloof from the idolatry of Rome, and the errors of Geneva. The men who compiled or composed it were men of deep research and strong minds—men of piety and men of prayer—men who testified their sincerity by their stedfastness in suffering, and evinced such a pure spirit of kindness and charity amidst the most cruel persecutions, as went far to prove that they were specially influenced by the aid of the Holy Spirit. If any thing were wanting to prove how incompetent we were in the present day to improve upon what they had left, he would just request his reverend brethren to compare the Form of Thanksgiving sent down to them after the recent victories in India with any part of the Prayer Book; and he would ask whether, in point of composition, or any other particular, it was worthy of being placed in the same volume with those beautiful forms which their fathers in the faith had handed down, and which needed only a heart attuned to holiness in him who used them, to be felt to be the very forms in which a body of humble Christians, conscious of their manifold sins and infirmities, and grateful for most undeserved mercies, would desire to pour forth the overflowing feelings of their hearts before the Giver of all good. . . . .

"But though he had thought it right to protest publicly against any amalgamation with, or approximation to, the Church of Rome, he was not one of those who thought our more immediate danger lay in that direction. Many of their body, he was aware, had lately joined that communion; but not more, he imagined, than within the last twenty years had joined the ranks of dissent. His fear rather was that the liberalizing spirit of the present age would succeed in doing away with the distinctions between truth and error in religion—that the state would learn to regard with equal indifference Church and sect; and that after the consequent overthrow of the establishment, they would be completely overrun with enthusiasts of every kind and creed, and that at length, wearied out with their extravagancies and absurdities, our rulers would be inclined to betake themselves to that form of religion which seemed most likely to quell and keep down with the strong hand of intolerant power the disturbers of the public peace; and that then, having lost their ancient horror of Popery, our people at large would become reconciled to the Church of Rome. This was what he most feared, and recent events served to confirm his views. When an attempt was made a short time ago, not to impose new rules, but to put in force those already existing, but neglected; a spirit of in-subordination (the ruling vice of the present age—a vice immediately arising from liberalism) was aroused, and the clergy were abused, and had to submit to every indignity, simply for obeying the lawful commands of their Bishop. In some places the public peace was actually endangered. At length, might triumphed over right, and there was a temporary calm, to be followed, he feared. only by a fiercer storm, whenever it should please the religious agitators of the day to excite it. The singular inconsistency of those people was well worthy observation, and went far to confirm the opinion he had ventured to put forward. Shortly after all that apparent exuberance of Protestant zeal had been exhibited, the Prime Minister of the day proposed to add to the endowment of the Popish College of Maynooth, out of the public purse, and in various other ways to encourage the Romish priesthood. What was the result? Was the proposal met with that universal shout of indignation and abhorrence which might have been expected? Far from it. The getting up of a few petitions which the government seemed to regard as so much waste paper, was all the opposition the measure met with out of Parliament, while in Parliament it passed by large majorities. How could they account for this strange lukewarmness except on the ground that perhaps people in the present day would not, in religious matters, listen to the enforcement of order by legitimate authority? What was likely to be the end of this but what he had said—a religious anarchy at first, to be followed by religious absolutism?

Domestic Intelligence.

Services for the Diocese of New York.—Having been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal services in that Diocese until the meeting of the Convention, I hereby give notice that I shall, God willing, visit the following named places in Otsego, Herkimer, Greene, and Dutchess counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me.

Monday, Sept. 14th, at Unadilla at 10 o'clock, A. M.
" " Otsego, 3 P. M.
Tuesday, 15th, at Gilbertsville, 10 A. M.
" " Louisville, 3 P. M.
Wednesday, 16th, at Garrettsville, 10 A. M.
" " Exeter, 3 P. M.
Thursday, 17th, at Monticello, 10 A. M.
" " Cherry Valley, 3 P. M.
Friday, 18th. at Westford, 10 A. M.
Sunday, 20th, at Cooperstown, 10 1-2, A. M.
Tuesday, 22d, at Little Falls, 3 P. M.
Wednesday, 23d, at Fairfield, 10 A. M.
" " Norway, 3 P. M.
Friday 25th, Prattsville, at 11, A. M.
Sunday, 27th, at Hyde Park, 10 1-2, A. M.
" " Poughkeepsie, 3 P. M.

The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DE LANCEY,
Bishop of the Diocese of Western New York.

Geneva, July 28, 1846.

Massachusetts.—*Ordination.*—Thursday, June 18, in Christ Church, Andover, Bishop Eastburn admitted to Deacons' orders Mr. Charles S. Putnam.

Connecticut.—*Ordination.*—Wednesday, August 5th, in St. John's Church, Hartford, Bishop Brownell admitted to Deacon's orders Mr. Francis J. Clerc, A.B., of Trinity College. Morning Prayer by the Rev. W. I. Kip, of Albany, aided by the Rev. S. L. Southard, of Calvary Church, New York The Sermon by the Rev. Dr. Burgess, rector of Christ Church, who presented the candidate. The Bishop said the Litany and Ante-communion. The Epistle and the remainder of the Eucharistic office were by the Rector of St. John's Church.

Confirmation.—Sunday, the 2d inst., at Christ Church, Unionville, town of Farmington, 9 persons were confirmed.

Trinity College.—The annual exercises of this institution began on Tuesday evening, the 4th inst., with the exhibition of the Parthenon. The first address from the Board of Fellows to the undergraduates, was also delivered on Tuesday. The Evening Service preceded it. Dr. Jarvis was the speaker, and he took for his subject Christian Education.

On Wednesday afternoon, August 5th, the Rev. John Williams, Rector of St. George's, Schenectady, delivered an Address at Christ Church, before the House of Convocation of Trinity College. His subject was the Christian Scholar—his position, dangers, and duties. As the body before whom the Address was made requested a copy of it for publication, we refrain from furnishing our readers with the outline of it which we had prepared to give. We can only say, that if published, as we hope it will be, it will be found a most manly, scholarlike, and classic production, creditable alike to the Reverend Author and the Institution of which he is universally regarded one of the most brilliant ornaments. His elocution on the occasion was such as, joined to his style and matter, held a delighted audience with perfect attention for more than an hour.

After this exercise was closed, a Poem was delivered at the same place, by the Rev. T. P. Tyler of Western New York. His subject was the Unseen Witnesses; and the production was so acceptable to the Alumni Association, that they requested a copy for publication. We cannot but hope that the Reverend Author, who touched the chord of many hearts by his sweet, simple and pious strains, will permit his truly Christian production to be preserved in print.

At a meeting of Convocation, the Rev. Dr. Wainwright was appointed to deliver the next Annual Address, Professor Stewart being his substitute; and Rev. Dr. Burgess to deliver a Poem, the Rev. John T. Cushing being his substitute.

The Junior exhibition took place at Christ Church, Wednesday evening.

The Annual Commencement was held on Thursday, also at Christ Church.

The Baccalaureate was conferred on the following gentlemen, members of the Graduating Class:—John W. Bacon, Alfred H. Beers, Henry P. Bostwick, Erastus F. Dashiell, Malcolm Douglass, James L. Hooff, Leonard Kip, Jr., De Witt Clinton Loop, Ralph H. Maine, John Mathewson, Nathan Merrell, Noyes W. Miner, Henry K. Olmsted, George W. Pendleton, Wm. F. Pettet, Jr., Henry J. Scudder, George S. Slattery, Reuel H. Tuttle, James B. Wakefield, Samuel M. Whiting, Hiram A. Yale.

The Master's Degree was conferred in course upon George Ker. A. B., Rev. James Braden, A. B., Levin Littleton Derickson, A. B., John Weller Priest, A. B., Rev. Francis Joseph Clerc, A. B., Rev. Thomas Scott Preston, A. B., William Edmonds Curtiss, A. B., Rev. John Hamilton Cornish, A. B., Rev. Wm. Long A. B., Rev. Edward Palmer Brown, A. B., Joseph Pendleton Taylor, A. B., Rev. Henry Vibbert Gardner, A. B. Rev. Andrew Fisher, A. B., of Trinity College; and upon Rev. Enoch Huntington, A. B., James F. Foster, A. B.

The Rev. Wm. Ingraham Kip, A. M., and the Rev. Seth B. Paddock, A. M., of Yale College, and the Rev. James R. Mackay, A. M., of King's College, Aberdeen, were admitted *ad eundem gradum* in this College.

The Honorary Degree of A. M. was conferred upon the Rev. Henry Beers Sherman, of the Diocese of New Jersey, and Rev. George Erving Winslow, of England.

The Honorary Degree of LL. D. was conferred upon Hon. Isaac Toucey, Governor of the Commonwealth of Connecticut.

The Honorary Degree of D. D. was conferred on Rev. William Croswell, Rector of the Church of the Advent, Boston, and the Rev. Samuel Seymour Lewis, Rector of Christ Church, Mobile.

The exercises of the occasion were creditable to the College, and listened to with great satisfaction, by a large and intelligent audience. It is very gratifying to observe the interest felt in Trinity by some of the most distinguished members of the Church, Clerical and Lay, from all sections of the country. Among those who honored her by their presence on the present occasion, we observed his Excellency Governor Toucey, his Excellency Ex-Governor Peters, the Hon. Wm. W. Boardman, Major Douglass, the Rev. Drs. Wainwright and Potter, of the Diocese of New York; the Rev. Messrs. Kip and Southard of the Diocese of New York; Rev. Messrs. French and Van Deusen, of the Diocese of Maryland; and Rev. Mr. Lance of the Diocese of South Carolina, besides a large number of the Reverend Clergy and Laity of our own Diocese.

Western New York.—*Episcopal Visitation.*—July 27th, Pulaski, in the Presbyterian Church, Morning Prayer and the Confirmation Preface by the Rev. Mr. Watson, the Lessons by the Rev. T. F. Wardwell, the Sermon by the Bishop, who also baptized 1 adult and 2 children, and confirmed 6 persons. Mexico, in the Presbyterian Church, Evening Prayer by the Rev. Mr. Davenport of Oswego, the Lessons by the Rev. Mr. Wardwell, the Sermon by the Bishop, who also baptized 1 infant.—28th, Christ Church, Oswego, Evening Prayer by the Rev. Mr. Windsor, the Lessons by the Rev. Mr. Platt, the Sermon by the Bishop, who also baptized 1 infant, and confirmed 12 persons; and the Confirmation Preface by the Rev. Mr. Davenport, Rector of the parish.—30th, St. Luke's Church, Granby, Morning Prayer by the Rev. Mr. Platt, the Sermon by the Bishop, who also confirmed 3 persons, the Confirmation Preface by the Rev. Mr. Holcomb, in charge of the parish, 4 children were baptized after the second Lesson. Zion Church, Fulton, Evening Prayer by the Rev. Mr. Platt, the Sermon by the Bishop, who also confirmed 3 persons, the Confirmation Preface by the Rev. Mr. Holcomb, Missionary in this parish. Sunday, August 2d, Trinity Church, Utica, Morning Prayer and the Confirmation Preface by the Rev. Dr. Proal, the Rector, the Ante-Communion by the Rev. N. B. Burgess, the Gospel by the Bishop, who also preached, confirmed 7 persons, and celebrated the Eucharist, aided by the Rector. The Rev. Hobart Williams of Rhode Island, and the Rev. Dr. Rudd were present. Grace Church, Evening Prayer and the Confirmation Preface by the Rev. Mr. Leeds, the Rector, the Lessons by the Rev. Mr. Battin of New Hartford, the Sermon by the Bishop, who also confirmed 22 persons.—3d, the Court House, Whitesboro, Morning Prayer by the Rev. Dr. Proal, the Lessons by the Rev. Hobart Williams, the Sermon by the Bishop, who also confirmed 9 persons, the Confirmation Preface by the Rev. Mr. Whitcher, the Missionary of the station. Present besides the above, the Rev. Dr. Rudd, the Rev. Messrs. Battin, Davis, Fackler, Perry and Platt of the Diocese, and Bronson of Ohio. This was the first visitation of Whitesboro.

Clerical Changes.

The Rev. James Mackay, minister of St. James's Parish, Westville, Ct., requests all communications for him to be henceforth addressed, *Martin street, New Haven.*

Rev. Moses H. Hunter having resigned the charge of the Church of the Ascension, Frankfort, Kentucky, and accepted a call to Trinity Church, Monroe, Michigan, desires all letters and papers for him to be directed accordingly.

Married.

On Monday, the 10th inst., at St. Paul's Church, Paterson, by the Rev. Alfred Loutrel, the Rev. J. Elliot Thompson, to Caroline, daughter of the late Thomas Morton.

To Correspondents.

"E." "Catholicus," and "Constans," are received.

Calendar.

AUGUST.

16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

SEPTEMBER.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 *Broadway, near Canal street.* This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a Free Church, for all who choose to attend.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

Moses Marcus, Rector.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. John Grigg,

Rector of the Church of the Crucifixion.

July 4th, 1846.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

Daniel Dana, Jr., Agent.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights*, will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.

July 25, 1846.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 4th August, the Treasurer has received the following contributions:

From Trinity ch, Geneva, $16; St Paul's ch, Syracuse, 12 69; St Michael's ch, Geneseo, 15; Trinity ch, Fayetteville, 1; Grace ch, Utica, 20—64 69; St John's ch, Stamford, Ct, 12 03. St Stephen's ch, Charleston, S C, from Texas, 20; Monthly Missionary Lecture for June and July, 8 35; St John's ch, John's Island, 11; Ch at St Helena's Island, 5; do, do, for the Jews, 5; St Philip's ch, Charleston, for Bishop Kemper's jurisdiction, 30; do, do, for Bishop Freeman's, do, 38—117 35; Christ ch, Detroit, part offerings for June and July, 17 63; St James's ch, Dexter, Mich, 1 50—19 13; Ladies' Missionary Society, St James's ch, Kingsessing, 20; St John's ch, Bellefonte, 5 25—25 25. Total, 238 45.

Thomas N. Stanford, Treasurer,
New York, August 11, 1846. 139 Broadway.

Foreign Missions.—Since his report of August 4th, the Treasurer acknowledges the receipt of the following amounts:

Through C Seymour, Esq, R A, W N Y, St Mark's ch, Le Roy, 10 51; Trinity ch, Geneva, 15; Misses Van Wagenen, St Paul's ch, Oxford, 2d annual payment, education, Africa, 20; ladies of St Paul's ch, Oxford, 2d annual payment, education, China, 25; St Paul's ch, Syracuse, for Constantinople, 15; do, do, for Africa, 5; S S, Grace ch, Lockport, for Constantinople, 2; St Paul's ch, Oxford, Africa, 10—102 51; a Baltimore Churchman, for Constantinople, 10; monthly collection, Zion ch, Little Neck, L I, 7 67; St Helena ch, Beaufort, S C, balance of annual pledge for education, China, 50; received at the Offertory of the Ch of the Holy Communion, for Constantinople, 10; through H Trescott, R A, Charleston, S C, St John's ch, John's Island, balance of pledge for support of Rev Mr Miles, 18; do, do, general, 10 18; Ch at St Helena's Island, for China, 7 50; Missionary Lecture for June and July, 2 79; St Stephen's Chapel, for China, 22 35; do, do, education Daniel Cobia, Africa, 5; S S do, do, education, Africa, 10 03; col'd congregation, do, do, education, Africa, 63 cts; Female S S and teachers, education, Africa, 8 87; St Philip's ch, 3 month's contributions, Africa, 15; Texas, 15; Constantinople, 29—144 35; through E Wilcox, R A, Phila, Ch of Nativity, Spring Gardens, education of N Sayer Harris, Africa, 16 70; St Peter's ch, Phil, to be applied by Bp Southgate to extra purposes of mission, Constantinople, 75—91 70; St Paul's ch, Detroit, Mich, collections for June, 22 34; Christ ch, Detroit, part of collections for June and July, 8 81 Total, $447 38.

J. Smyth Rogers, Treasurer,
New York, August 11, 1846. 69 Wall street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 14th ult., the following contributions, viz.—

From St Paul's ch, Sing Sing, Rev C H Halsey, $20; St James's ch, N Y, Rev John Dowdney, Church offerings, 4 26, and 7 04; Christ ch, Walton, Rev W G Heyer, 5; Ch of the Redemption, N Y, Rev Isaac Pardee, 10. Total amount, 46 30.

C. N. S. Rowland, Treasurer,
August 11, 1846. 55 Water street.

Received from Rev Gordon Winslow, Tompkinsville, for Prayer Books for soldiers, 5; from a lady on recovery from sickness, a valuable ring and gold piece.

J. McVickar, Chaplain, &c.
August 11, 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Offering from a member of Christ ch, Poughkeepsie, erroneously acknowledged last week, $10; from George C Close, annual, 2. Total amount. $12.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 11, 1846.

The society has distributed and sold the past two months 250 Bibles, 261 Testaments, 2059 Prayer-books—the Army and Navy have each partaken liberally of their bounty. Funds are wanted to extend largely gratuitous distributions.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the follow sums, viz:—

Offerings of Christ ch, Poughkeepsie, Rev H Wheaton, erroneously acknowledged last week, $25; "E," from Baltimore, to aid in the publication of a treatise on the American Church, in the Oriental language, by Bishop Southgate, 15; from Rev J V Van Ingen, Rochester, 2. Total amount, $42.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 11, 1846.

The distributions of the Society the last two months were two hundred ann forty thousand pages. The next two months will require a far greater quantity.—An increased liberality of funds from the friends of the Church will be very acceptable. Missionaries, the Army and Navy can be most essentially aided thereby.

Advertisements.

TO FEMALE TEACHERS.

WANTED immediately a young or widow lady to take charge of the English education of two or three little girls, and also to give lessons on the Piano, and in Drawing and Painting, to a class of small boys. She must be a communicant of the Episcopal Church, and be *fully* competent to instruct in the above named branches. Good recommendations will be required. For information of the situation, which is pleasantly located in the country, apply to Mr. Floyd Smith, at the office of the Churchman. August 1—tf

ST. MARK'S HALL,
Orange, Essex County, New Jersey.
Rev. Anthony Ten Broeck, A. M., Rector.

A FEW BOYS will be received at the re-opening after the August Vacation, on the 31st inst.

For terms, &c., or for admission of pupils, application may be made to the Rector. Address as above.

August 8—4t

CLASSICAL SCHOOL ON BROOKLYN HEIGHTS.
No. 30 *Clinton, near Pierrepont Street.*

THE Fall Term of this School will commence on the 1st September next.

The course of instruction will include all the Branches of an English and classical education.

Terms.—For Tuition $10 to $15 per quarter.
Board and Tuition $250 per annum.

Reference.—Rev. Dr. Cutler, Rev. Wm. H. Lewis, Rev. F. Vinton, Rev. E. M. Johnson, Rev. Dr. Stone Rev. Dr. Henry, Rev. S. R. Johnson, Dr. C. S. J. Goodrich, E. J. Barton, Esq., P. Clark, Esq., Hon. G. Hall, James Sheldon, Esq., A. H. Murvin, Esq., H. Sands, Esq., C. Carter, Esq. August 15—3t

A CLERGYMAN of the Episcopal Church, residing in the city of Brooklyn, wishes to receive into his family eight boys for instruction. He will take them from Monday till Saturday morning, or for the whole time, as may be desired.

For terms, &c., enquire of Floyd Smith, Esq., at the office of the Churchman. Aug. 9—4t

Brooklyn, August 9, 1846.

Church Publishing and Bookselling Establishment.

ALTAR TABLETS.

THE Undersigned propose printing immediately the Creed, the Lord's Prayer, and the Ten Commandments, upon four sheets of paper, each four feet long, by two feet wide. They will be printed in large type upon a colored ground, with colored or gilded letters, and are intended to be pasted on tablets of a suitable size, to be placed over the altars of Churches. This very appropriate ecclesiological decoration will thus be reduced to a comparatively trifling expense, and it is hoped, will be generally introduced in the Churches throughout the country.

HENRY M. ONDERDONK & CO.,
August 15. 25 John street.

RARE WORKS.

Just received from London,

BISHOP GIBSON'S Preservative against Popery, 2 vols. folio, . . . $18 00
Bishop Gibson's Codex Juris Ecclesiastici Anglicani, 2 vols. folio, 16 00
Another copy, 2 vols. folio, 12 00
Archbishop Usher's Body of Divinity, folio, 3 50
Georgii Bulli Nuper Episcopi Menevensis Opera Omnia, folio, 6 00
Smallridge, Bp. Sixty Sermons, 1727, folio, 5 00
D. Epiphanii Episcopi Constantiæ Cypri, folio, 1644, 6 00
Oldmixon's Eccles. History of the reigns of Henry VIII., Edward VI. Queen Mary and Queen Elizabeth, folio, 4 00
Camden's Britania, large paper copy, 2 vols. folio, 15 00
Together with many other ancient and modern European works, for sale by STANFORD & SWORDS,
August 8. 139 Broadway

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXX.

The service of God is the great duty of all His intelligent creatures. His infinite knowledge requires that it be not merely outward. It must be the service of the heart. For however men may deceive an earthly superior by the appearance of devotion and fealty, when it is an insincere and unwelcome service, the all-seeing God cannot be thus imposed upon.

Nor is it sufficient that the heart be interested in His service. That service *must not be shared*; that is, nothing should be allowed to come into competition with it, or divide with it those supreme affections which should be set on God alone. His infinite nature requires this, His goodness deserves it, and His justice demands it.

How is it possible for creatures of our weak and limited faculties to render any thing like service to God, unless it is *supreme?* Even with that, we fall infinitely short of what is due obedience to so good and great a Being.

But is nothing else to have a place in our affections? Certainly nothing that will in the least interfere with supreme devotion to God, or will, in any degree, draw off our affection from Him.

But when the heart is secure in this fundamental obligation, and the service of God is its great governing principle, it will lead us, as a part of the discharge of duty to Him, to cherish, in a subordinate indeed, but in a warm and operative degree, the affections whence are to spring our various social duties. And with this service of God as the main controller of heart and life, there may be cherished a value for the temporal blessings which it may please Him to grant us, and a care for their security, increase, and enjoyment. But however innocent and right this, when kept subordinate to love and duty to our Maker, it becomes dangerous and guilty, if allowed to interfere with them, or damp the ardor which should be bestowed upon them.

Nor let this be deemed a hard requisition. It is no more than should naturally be expected of us. From none but God can our welfare and happiness be derived. By His blessing only can their most promising sources be productive. Every other object on which we may place affection is temporary, transient, and insufficient to afford us substantial and lasting content and happiness. Supreme devotion to it, therefore, is calculated, sooner or later, to repay us by cruel disappointment. GOD, THE INFINITE, UNALTERABLE, AND INEXHAUSTIBLE SOURCE OF GOOD, is the only Object on which our affections can rest satisfied and permanent. And nothing but supreme devotion to Him is sufficient to preserve us from danger of being disappointed by the allurements of worldly objects.

There are therefore evident reason and propriety in our Saviour's declaration, "Ye cannot serve God and mammon"—your hearts cannot be devoted to both. The service of one must involve the renouncing of the service of the other. Herein is set forth a great and fundamental principle of the Gospel. Its especial application in this particular precept, is to worldly wealth. Its enforcement in the Scriptures, however, has also a much more extensive reference; and the Church has, from the first, incorporated it into her baptismal provisions, by requiring of all who put on Christ by being baptized into Him, a solemn renunciation of whatever He has forbidden, and thus made inconsistent with the love and service of Him. This renunciation should be ever before the eyes and in the heart of a Christian as a criterion by which to judge of the innocence and safety of his walk in life. The Church comprehends in it "the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

The first and most comprehensive head of our Christian renunciation, is of "the devil and all his works."

All are enlisted under the banner of the devil, the great enemy of God, who neglect or refuse that supreme and entire devotion to their Maker which only can be acceptable to Him. Once a mighty angel, participating in the enjoyments of the pure and holy spirits who surround the throne of the Eternal, the now fallen fiend was eminently blessed of Heaven. Being however a moral agent, and encouraging ambitious and malignant tempers, he fell from his high estate, and with his impious accomplices in guilt, was justly banished from the celestial courts, to linger out a dreadful eternity, a prey to thwarted ambition, disappointed envy, and all the malevolent feelings which he had harbored and cherished. Frustrated in his rebellious and treasonable designs in heaven, he would fain prosecute them on earth. Changed only in character, but not in nature, he still possesses the powers of an active and spiritual being. For the trial of man as a moral agent, he is suffered to exercise those powers upon him, to throw allurements or obstacles in his way, and to maintain an evil influence over his heart. His power, however, is so far controlled, that his efforts may be counteracted by the blessed influence of the Holy Ghost. Man, in his probation, is placed between the two, gifted with ability to choose which he will; and of course bringing upon himself, in time and through eternity, the consequences of his choice.

Soon, alas! the tempter succeeded over our once innocent and happy nature. In the weakness, frailty, and corruption, which, we cannot but be sensible, are deeply rooted in it, and in a state of vastly greater exposure to his successful wiles, than in its primeval uprightness and perfection, we see and taste the bitter fruit of his first assault. But yet, through the tender mercy of God in Christ, sufficient grace has been restored to this corrupt, frail, and polluted nature, to enable it to be saved from the eternal and eternally miserable consequences of yielding to the enemy of souls.

Therefore, in that holy covenant in which God, in infinite mercy, has granted that grace, and provided the means of its increase more and more, for the entire removal of the consequences of the fall of man, it is made our part and duty to enter into a serious and determined renunciation of "the devil and all his works." A watchful enemy of souls, he goeth about seeking whom he may devour. His arts are numberless. Not an idle moment does he suffer to pass without an effort to turn it to his purpose. Of not a moment of hesitation between duty and transgression, does he fail to avail himself. Not a single step or look behind, in the religious course, escapes his malignant attempt to second with another. His main object is to draw men into disobedience to the law of God. Avowed and glaring iniquity and impiety would best suit his views. Before he can succeed that far, however, he knows that the conscience must become seared, and the heart abandoned. Therefore he does not aim at this at once, but is content to gain first one point—either in thought, word, or deed, to tempt to some infringement of the divine law, to which he would reconcile the conscience by lulling it into false security. By some apparently trifling offence, or neglect of duty, he would take the first step in estranging the heart from God; and having there succeeded, would proceed until his work is accomplished, and entire possession taken of his victim, to his utter degradation here, and his endless misery hereafter.

I have readers who can call to mind melancholy instances of persons who, having manifested at one period the influence of true religion on their hearts, and having once regarded with abhorrence the idea of wilful rebellion against the authority and laws of God, have yet, by occasionally yielding to what seemed but venial and trifling faults, been led on, from step to step, until they have become habitual and hardened offenders.

And whose own heart does not give him ex[illegible] how the least indulgence to the wiles of [illegible] facilitates his subsequent designs by diminishing the sensibility of conscience, enhancing the difficulties of religious restraints and duties, and increasing the delusion which fancies the way of sin to be the way of pleasure?

Thus all transgressions, in thought, temper, disposition, passion, word, or deed, in the omission of duty, or commission of offence, are the steps which Satan would take in drawing men from the service of God to his own. They are those works of the devil which we are to renounce, temptation to which we are resolutely to oppose, and from which, should we unhappily fall into them, we should not rest until, by the blessing of God on our sincere repentance, we have recovered ourselves.

The principles connected with this renunciation of the devil and all his works, lie at the foundation of the avoiding of all sin. Indeed, in the early Church, it stood alone, being considered as embracing all that was subsequently embraced by the three-fold renunciation now incorporated into the baptismal solemnities. Due attention to it will lead, as a natural consequence, to the renouncing of "the pomps and vanity of this wicked world."

The world, as originally formed, was good and perfect in its kind. By the introduction, however, of sin, it assumed the wicked character which it now sustains. Of this evil state of things, exposing what is in itself good to abuse and perversion that render it dangerous and sinful, the enemy avails himself for promoting his iniquitous and malignant designs. He gilds the path that leads astray from religion, sweetens the cup that infuses deadly poison into the soul, and exposes the most inviting baits to lure men to their own destruction. "The pomps and vanity of this wicked world," its pursuits, pleasures, riches, honors, and glory, are his instruments of guile.

These are not necessarily sinful in themselves. We were not sent into the world to live in seclusion from its pursuits, shut out from its honors and enjoyments, doomed to voluntary poverty, or confined to its lowest and most inglorious stations. The world was given for our use and enjoyment. Its wealth was meant to be possessed. Its various stations were meant to be filled; and from the highest to the lowest, they may be occupied, in perfect consistency with the principles and duties of the Gospel. We may lawfully enjoy either riches or honors, if God see fit to bestow them upon us.

But we must remember that the rank, pursuits, and enjoyments hence arising, must, to be consistent with our Christian profession, be under the control of Christian principles and affections. All our worldly advantages should be carefully, cordially, and liberally improved to the interests of religion, and the good of our fellow men, and as carefully guarded against producing in us a worldly spirit, or being allowed to interfere with supreme devotion to God, and with the preference, always and in all things, of spiritual and eternal to temporal and worldly concerns. *Give an account of thy stewardship*, is a revealed demand of the day of judgment, which should never be out of thought, as a rule by which to determine the kind of right we have in all that we call ours—we are stewards, not owners—we are to do with it as our Master wills, not as we will; and as a warning that of the sincerity and fidelity with which we adopt and apply the rule, GOD WILL CALL US INTO JUDGMENT.

In every thing, and in every way, in which the world, by its principles, affections, pleasures, or pursuits, opposes this view of duty, that world must be renounced, if we desire to be saved.

I say *affections*; and this is a very material point. To keep the *heart*, lies at the foundation of all practical religion and morality. Persons are very easily deceived into an entire overlooking of the principles by which they are swayed, or may not have the turn, habit, or power of mind proper to their due appreciation; uncontrollable circumstances may put much worldly occupation or enjoyment entirely out of reach; and yet the *state of heart* may thoroughly fix the moral character in entire rebellion against the Christian duty now considered. It requires not opportunity to engage in business, or enjoy wealth and honor, to make a man essentially and fatally worldly. Privation is by no means always self-denial; nor is abundance of this world's goods and privileges by any means a reliable index of the want of that cardinal Christian grace and duty. Herein is illustrated a very important principle, by which the Christian should carefully and solicitously govern himself in judging whether his heart is right in the great duty of renouncing the world. Possession of earthly advantages, and privation of earthly advantages, each presents peculiar and strong temptations to the violation of that duty.

The mistake is not uncommon of regarding this duty as fulfilled by great zeal against compliance with the world in merely a few arbitrarily selected particulars. This is an evasion often fatal to the Christian character. On obvious principles of human nature, it cherishes and strengthens ungodliness and vanity, of a kind and in a degree vastly worse and more deleterious in their consequences, than what is professedly discarded in the miserable counterfeit adopted as a renunciation of the world. Some of the rankest hypocrites and worst enemies of God and goodness, are to be found among those who make conspicuous professions of renouncing the world; and the depth of their iniquity is not unfrequently in proportion to the loudness and obtrusiveness of their professions, and the zeal of their condemnation of others. Indeed it is often the case, that before the delusion under which they act becomes complete, their hearts have grown so corrupted by the *deceit* which they have cherished, as to have strengthened in themselves a principle of constant growth and vigor to all evil affection.

These considerations also should furnish a rule of strict self-discipline to every Christian who would be faithful to his sacramental obligation to renounce the pomps and vanity of this wicked world.

In reference to this whole subject, there is a general rule by which a fair test of fidelity may easily be applied. Whenever any thing connected with this world renders us cold and indifferent in the work of our salvation; causes neglect or interruption of our religious duties, public, domestic, or private, or makes them unwelcome, tedious, or irksome; sours or ruffles our tempers; or interferes with the disinterested, faithful, and benevolent discharge of our social obligations; then we may rest well assured that we are wanting in the fulfilment of this solemn promise and vow.

But we have far from exhausted the heads of consideration connected with the world's "deceivableness of unrighteousness." With sacrilegious profanity it would intrude even within the sacred enclosure of the Gospel, and turn its precepts and observances to its own account. This is done by infusing worldly principles, views, and feelings into religious exercises; by borrowing from worldly policy, modes and agencies for prosecuting religious operations; and by substituting, even in the solemn matter of personal piety, the dictates of man's wisdom, and the ways and means which most accord with his notions, and with popular favor and usage, for humble submission, in Christian faith and trust, to God's appointments in His Church; and patient, persevering, and confiding devotion to the duties thus required. There is in what is called—and very aptly called—the religious *world*, great room for solicitous inquiry how far, in such respects, Christians are true and just in fulfilling their covenant obligation to renounce the vanities of this wicked world.

The third head of our baptismal renunciations, comprises "all the sinful lusts of the flesh;" that is, all the inclinations of our corrupt nature which are contrary to God's holy laws. The naming of this head suggests at once the black catalogue of sins which it includes. The votary of sensual pleasure, the giddy frequenter of the haunts of dissipation and excess, the unprincipled debauchee, the midnight reveller, the glutton, and the drunkard; the vain, the frivolous, and the worldly; and all who are addicted to habits, or who engage in or encourage acts, of which the tendency is towards such traits of character; are the violators of this solemn renunciation. Watch the natural tendency of their course, and its inevitable consequence, unless they yield to the restraining and converting influences of the Holy Ghost. It is through degradation and misery here to endless woe hereafter. It is to the constant increase of the impure and unholy flame now kindled and nurtured in their souls, until it becomes that fire which is never quenched.

Surely no urgency can be reasonably required to induce the Christian to give himself earnestly and solicitously to the fulfilment of the holy renunciations to which he is pledged. The same blessed sacrament which brought him under the pledge, brought him also into that covenant with God wherein are provided the means for enabling him to fulfil it, and wherein there is sealed to him the divine promise of a blessing on the faithful use of those means, and of an eternal reward for all who, by patient continuance in well doing, seek for glory, honor, and immortality. This covenant is in Jesus Christ, founded on the merits of the sacrifice of His death, and of His intercession for all who come unto God through Him. This we are to do by union with His Church, and humble and devoted fidelity to the faith, piety, and charity there provided for us to walk in. Thus may we hope to be carried safely through all the temptations of the world, the flesh, and the devil; to have Jesus with us, our Friend, Protector, and Counsellor, our Advocate with the Father, and as the Lord our Righteousness, a sure Refuge in all spiritual anxieties and depressions; to have a share in those gifts for men which the Holy Ghost imparts to the Church, in wisdom and understanding, in counsel and ghostly strength, in knowledge and true godliness, and in the holy fear of God; and as in a secure ark, so to pass the waves of this troublesome life that we shall finally come to the land of everlasting joy and felicity.

B. T. O.

THE DARK AGES.

"I know nothing of those ages which knew nothing."

I really forget to which of two eminent wits this saying belongs; but I have often thought that I should have liked to ask him how he came to know so curious and important a fact respecting ages of which he knew nothing. Was it merely by hearsay?

Every body allows, however, that they were *dark* ages. Certainly; but what do we mean by darkness? Is not the term, as it is generally used, comparative? Suppose I were to say that I am writing "in a little *dark* room," would you understand me to mean that I could not see the paper before me? Or, if I should say that I was writing "on a *dark* day," would you think I meant that the sun had not risen by noon? Well, then, let me beg you to remember this, when you and I use the term *dark* ages. I am sorry to waste time about words; but it is so important that people should fully understand one another, (and the sooner the better,) that I must just notice another point. Do we always clearly know what we should understand—or, indeed, what we mean to express—when we hear or talk of the *dark* ages? Do we mean ages which were dark in themselves, and with respect to those who lived in them? Or, do we mean that they are dark to us, and that it is very difficult for us to form a clear idea of them? I suppose that we sometimes mean one, and sometimes the other, and very frequently both—and, in fact, both are true; but it is better not to confound the two ideas, which are in themselves perfectly distinct.

Many causes—of some of which I hope to speak hereafter—have concurred to render those ages very dark to us; but, for the present, I feel it sufficient to remind the reader, that darkness is quite a different thing from shutting the eyes; and that we have no right to complain that we can see but little, until we have used due diligence to see what we can.

As to the other point—that is, as to the degree of darkness in which those ages were really involved, and as to the mode and degree in which it affected those who lived in them, I must express my belief, that it has been a good deal exaggerated. There is no doubt that those who lived in what are generally called the "middle" or the "dark" ages, knew nothing of many things which are familiar to us, and which we deem essential to our comfort, and almost to our existence; but still I doubt whether, even in this point of view, they were so entirely dark as some would have us suppose. I dare say you have observed, that, in a certain state of twilight, as soon as you have lighted only a taper in your chamber, it seems quite dark out of doors. Yet, perhaps, you have only just come into the house out of that which, if not broad daylight, was nevertheless such good serviceable twilight, as that, while you were in it, you never once thought of darkness, or of losing your way, or not being able to see what you were about; yet, I say, as soon as ever you lighted, were it only a rushlight, in your chamber, all the lookout was darkness. Were you ever so misled as to open the window, and tell the people in the road that they would certainly lose their way, and break their shins—nay, even to condole with, or triumph over, those inevitable consequences of their wandering about in pitch darkness? I very much doubt it; but if it ever did happen, I feel quite confident that, if from being at a loss for an exordium, or for an other reason, you had been obliged to wait with your head out at the window until your eyes had recovered from the glare of your own little candle, you would have seen that there was *some* light abroad—you would have begun to distinguish houses, and highways, and sober people going about their business in a way which showed that they could see enough for common purposes—and you would have held your tongue and drawn in your head, rather pleased that you had not exposed yourself.

Certain it is that we are lighted up, and every man who struts about in our gas light can see that it is dark out of doors; and, to bring him to any thing like a right understanding of the case—not to prove to him that it is as light out of doors as in, for I beg the reader not to suspect me of any such folly—to bring him, I say, to a right understanding of the case, he must put his head out, and keep it out for some time. "What then," says the reader, "are we to do? Can he mean that one is to wade through all the stuff that was written in the middle ages?" Certainly not: for, in the first place, a good deal of it (and, I suspect, much of what would be most interesting) is not known to be in existence. I say *known*, because who can take upon himself to say what is extant? A good deal has been printed; and, as to MSS., we know that there are a great many unpublished in the British Museum, the Bodleian, and other libraries of our kingdom; and I suppose that every body who has the privilege of using those collections, or the King of France's, and a thousand others, can find out specifically what manuscript they contain. Some, I suppose, know what is in the Vatican, and in other of the less open libraries; but who knows what may be lurking up and down Christendom? Who knows what was hastily swept together when the libraries of suppressed monasteries, in some of the less frequented parts of Europe, were accumulated in large collections, without, perhaps, a full investigation of some of their less obvious and intelligible contents? Perhaps I underrate the pains that may have been bestowed on them; but the idea has been strongly impressed on my mind since I was, some time ago, in the midst of a collection drawn from such sources, in which the manuscripts alone amounted to sixty thousand. I cannot help thinking that a more thorough investigation of such collections may one day bring to light much that is not supposed to exist. But I am running on too fast; and all that was necessary was to assure the reader, that, so far from requiring him to read all the works which were written in those ages, I by no means require him to read one half of such of them as have been printed since; but by putting your head into the darkness, good reader, I do mean that you must, in some degree, make yourself acquainted with the original writers of the period. I have heard of a traveller at an inn, who wished to look out and see if it was day; and who returned to bed with a very wrong judgment on the matter, owing to his being in the dark himself, whereby he was led to open the glass door of a cupboard, instead of a window; and I must say, that, in trusting to the representations of some popular writers, you will be doing much the same thing.

This is a strong assertion; and it is one which I would not make if I were not fully prepared to defend it by sufficient examples, which I hope to give in subsequent papers. And, now I think of it, the reader may, perhaps, desire some account of my plan; and I shall be very glad to take the opportunity of assuring him that I have no plan whatsoever—that I do most absolutely and entirely disclaim everything of the sort—and that I would rather put this very pen into the fire, than undertake to draw out a plan and keep to it in such a matter as this must needs be. I wish this to be understood at the outset, that the reader may not charge me with digressing—a thing to which I am exceedingly prone, whenever restriction makes it practicable. For, to say the truth, I have seldom taken much trouble to find any one thing, that I was not rewarded by finding at least two or three which I was not looking for; and I cannot help digressing myself, and wishing to carry the reader along with me, when any thing turns up which interests me, and which I think may amuse or instruct others.

But while I thus disclaim all *plan*, let me say, that I do not write without *purpose*; and this purpose I wish to be fully understood. It is to furnish some materials towards forming a right judgment of the real state of learning, knowledge and literature, during the dark ages. The *period* which I have more particularly in view is that extending from A. D. 800 to A. D. 1200; and to this period I wish the reader to apply any general statement or remark which I may offer respecting the dark or middle ages. At the same time I do not consider myself as restricted to that precise period, or precluded from adducing proofs or illustrations which may be somewhat more ancient or modern. The subject I have endeavored to state in terms as comprehensive as possible, by saying, "learning, knowledge, and literature;" for I did not know how else to include the variety of miscellaneous matter into which it is my purpose to inquire, or which, having incidentally met with it in such inquiries, has appeared to me worthy of notice. It will not, however, be understood that I am pretending to write a literary history of that period. All that I propose in these papers is, to bring forward some facts illustrative of the point already mentioned. For this reason a great part of the inquiry will of course turn on *books*; and I consider nothing relating to them as foreign to my purpose, which includes any notices that may throw light upon their number, value, and materials—the means employed by proprietors, librarians, and scribes, for their multiplication, correction, embellishment, and preservation—any hints tending to show what books were most in request—any notices of the love of books, or of the sale, loan, or gift of them—of the means employed to qualify or cause people to read them—any thing in the shape of catalogues of libraries, or collections of books, during that period.

This looks so fine now I have put it on paper, that I must again beg the reader to understand that I am as far as possible from pretending to give a full account of these matters; but I think that by bringing together and offering to notice some hints which lie scattered in various writers of those times, I may—I do not say enable him to form, but—assist him in forming an estimate of the learning, knowledge, and literature of the dark ages; and on this point I will only add, that though he may probably find (and if so, I hope pardon) some errors and mistakes; yet he may rely on my never intentionally copying a reference—that is, whenever I give a reference he will understand (unless the contrary is stated) that I copy immediately from the book to which I refer. Those who have had any practice in verifying quotations will know what I mean, and I believe that they will have found reason to join me in wishing that all authors, great and small, would do the same.

It must be obvious to every one who has any acquaintance whatever, with the subject, that the learning respecting which I inquire, was chiefly sacred or ecclesiastical—this, I say, is obvious as a matter of fact; but I wish it to be distinctly understood, that it is particularly with a view to such learning that I now offer these desultory notices to the public. My object is to inquire what knowledge, and what means of knowledge, the Christian Church actually had during the dark ages, and what was, in fact, the real state of the Church on these points during that period. All which does not *directly* tend to this is purely incidental, and is admitted with a view to another object in which I feel deeply interested—the promotion of the study of ecclesiastical history.

There is no difficulty in knowing where to begin: for before we can think of building, we must clear away the rubbish—or, to recur to the figure which I have already used, before we can possibly look out of the window, we must open the shutters; for if we only go to "windows that exclude the light," we might as well keep our eyes shut. I feel it necessary to do this, because statements extremely false have been handed about from one popular writer to another, and it is quite impossible to form any correct opinion on the subject without knowing that they are false. At the same time I cannot persuade myself to begin the business without begging the reader not to consider me as the advocate of ignorance, superstition, and error—not to suppose that I wish to hold up the dark ages as golden ages—not to think that I undervalue the real improvements which have been made in learning and science. I do not want to maintain any such silly paradox; but I do want to contradict falsehood, and to bate down exaggeration into at least something like truth. Indeed, I cannot help wishing that the reader who has formed his idea of the dark ages only from some modern popular writers—I do not mean those who have written professedly on the subject—could be at once fairly thrown back into the midst of them. I cannot help thinking that he would feel very much as I did the first time that I found myself in a foreign country. A thousand novelties attracted my attention; many were strange, and some displeasing; and there was more or less that seemed foreign in every thing. For this I was prepared; but I was not prepared for another feeling which very soon, and quite unexpectedly, sprung up in my mind—"How much is different, and, go where I may, for ever changing! True; but how much is the same every where!" It was almost a surprise to me to find that the sun and moon went on much the same way as at home—that there were roads, and rivers, and fields, and woods, and towns, and cities, and streets, and houses filled with people who might, perhaps, talk some other language and dress in some other fashion from mine, but who had evidently much the same notions as to the necessaries of life, and the substantials of society; and, without losing all my pride, or patriotism, or prejudice, I got a new idea of the unity of nature. I felt that He had "made of one blood all nations of men for to dwell on all the face of the earth"—it brought with it a kind of home-feeling—a sense that, wherever I wandered, I was but moving in the hollow of His hand among my own brethren.

Well, and these old folks of the dark ages were our grandfathers and grandmothers; and, in a good many points, vastly like ourselves, though we may not at first see the resemblance in the few smoky old family pictures which have come down to us; but had they "not eyes?" had they "not hands, organs, dimensions, senses, affections, passions—fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer" as we are? "Yes; but they knew nothing." Well, then, it is strange to think how they could do and say so much as they did without any knowledge. But you do not mean quite *nothing*—you will allow that they knew the *Pater-noster* and *Credo*, and that is *something*—nay, a good deal—in itself, and the pledge of a great deal more.—*S. R. Maitland.*

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